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GWIR YN ERBYN Y BYD.

THE

CAMBRIAN JOURNAL;

PUBLISHED UNDER THE AUSPICES OF

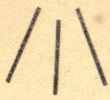
THE

CAMBRIAN INSTITUTE.

CAS GWR NA CHARO
Y WLAD A'I MACCO.

VOLUME FOR 18[illegible]

TENBY:
R. MASON, HIGH STREET.
LONDON: J. RUSSELL SMITH, 36, SOHO SQUARE.
18[illegible].



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1862.

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R. MASON, PRINTER, HIGH STREET, TENBY.

PREFACE.

In presenting our readers with the Volume of the *Cambrian Journal* for 1862, it becomes our painful duty to allude to the irremediable loss which the Journal, and the interests of Welsh literature in general, have sustained by the lamented death of its late learned and esteemed Editor, under whose indefatigable zeal, and attentive superintendence, it had been conducted with acknowledged ability for upwards of eight years. In him were concentrated an extensive and minute acquaintance with ancient Bardic lore, together with the historical records of former ages, as well as the annals of later writers, which, combined with sound scholarship, undaunted patriotism, unflinching firmness, unwearied industry, matured judgment, kindness of disposition, and agreeable manners, conduced at once to render him the accomplished Editor of a Publication devoted to the elucidation of Ancient British antiquities, and the moral and intellectual improvement of his countrymen. Of the success of his learning and labours in this respect, the several Volumes of the Journal, not to mention those of his other works, will remain an imperishable monument to future ages. The intelligence of his decease, in the prime of life, and in the midst of his literary career, was received by his countrymen, by whom he was most

highly and deservedly respected, with the feeling of universal regret in which we deeply and sincerely participated.

Having deemed it our duty to pay this tribute of unfeigned respect to the memory of the late Editor, we beg to assure our readers that it will be our earnest study to conduct the Journal on the same recognized principles of genuine patriotism as have hitherto characterized the nature of its contents. And, at the same time, we shall endeavour, to the utmost of our power, to render it still more than it has yet been, the appreciated organ for elucidating the history, antiquities, and general literature of the Principality, in accordance with the immemorial traditions of the ancient Cymric bards, and the recorded facts of our other native authorities.

Whilst we have to request our countrymen who have aided us with their valuable contributions of elaborately written articles on several important subjects, to accept our cordial acknowledgements of their kind assistance, we may be permitted to express our ardent hope that we shall secure the continuance of their esteemed co-operation, and also to solicit the support of other true lovers of *Cymru*, *Cymro*, *a Chymraeg*, who possess the time, inclination, ability, and means, to enable us to carry on the Journal with efficiency, and provide for the periodical issue of its parts with regularity.

Much remains yet to be effected ere the history, geology, botany, zoology, topography, numismatics, statistics, agriculture, philology, and music of Wales, may be affirmed to have received the attention which their importance justly deserves.

"Nid da lle gellir gwell."

THE

CAMBRIAN JOURNAL.

ALBAN EILIR.

(VERNAL EQUINOX.)

MEMOIR OF THE BYAM FAMILY.

CHRONOLOGICAL MEMOIR

OF THE REVDS. HENRY, JOHN, AND EDWARD BYAM, SONS OF THE REV. LAWRENCE BYAM, RECTOR OF LUCKHAM, SOMERSETSHIRE, DURING THE REIGNS OF ELIZABETH AND JAMES I.

By EDWARD S. BYAM, Esq.,

Translator of "The Backslider's Mirror," Author of "Literary Avocations," "Table of the Kings of England," &c.

SOME account of the three clerical brethren, sons of the Rev. LAWRENCE BYAM, Rector of Luckham,[1] in Somerset, in the reigns of Elizabeth and James I., viz., of Henry, John and Edward Byam; showing the time at

[1] To this rectory of Luckham, in Somerset, on the borders of North Devon, Lawrence Byam was presented by Queen Elizabeth, by letters patent, dated from "Gorhambury, 19th June, 1575," and filled for the space of nearly forty years, till, in fact, the middle of July, 1614, when his will, found in the Catalogue of that Archdeaconry, was proved at Taunton, though the will itself cannot now be found. Warner, in his *History of Bath*, mentions him amongst the principal benefactors to the rebuilding of the Abbey Church of that city, of which he was a native. For Letters Patent, see Rymer's *Fœdera*, vol. xvii.

which each brother severally took his degrees; the persons with whom he was associated in taking of them; the colleges to which he then or at any time belonged; and other particulars relative either to them or their descendants.

All the three preceding brethren, together with a fourth, by the name of William, a gentleman of Capton, in Stogumber, were sons of Lawrence aforesaid, by his wife Anne, or Agnes, the daughter of Henry Yewings, or Ewens, of Capton, in the above-named parish of Stogumber, wherein their father, Rev. Lawrence Byam was married, on 26th May, 1578.[2] His three eldest sons, Henry, John, and Edward, like himself, destined for the Church, having attained their proper ages, all matriculated at the same college—viz., Exeter College, Oxford. Henry, subsequently D.D., Chaplain and companion of his exile of Charles II., on the 10th June, 1597, being then in his seventeenth year. John, afterwards Rector of Clotworthy, Somerset, 12th October, 1599, ætat. sixteen; and Edward, Vicar of Dulverton, in England, and Precentor of Cloyne, in Ireland, on the 31st October, 1600,—having just then entered on his sixteenth year. John remained perpetually at Exeter College during his stay at the University; but Henry, some time a sojourner at Exeter, on the 21st December, 1599, was elected student of Christ Church; and Edward, in 1601, the year after his entry at Exeter, was chosen Demy at Magdalen College, from which he took the degrees of B.A. and M.A., and where he remained nine years—till, in fact, he was about to be elected Fellow—when, having views incompatible with the retention of a fellowship, he resigned his demyship in 1610.

[2] See Heraldic Visitation of Somerset for 1623.

The three brothers took their B.A. degree as under, in company of those whose names are underneath given:—

Ædis Christi: 30th June, 1602.

William Cotton, George Hamden, Francis James, Thomas Aylesbury, Richard Corbet, Josiah Culmore, Richard Minchin, Robert Burton,

"Henry Biam,"

William Shuttleworth, Thomas Ellys, John Meade, Robert Davies, Francis Sandford, Maurice Jones, Thomas Man, Owen Vaughan, Owen Lewis.

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e Coll. Exon: 30th June, 1603.

John Standard, James Carter, William Petre,

"John Byam,"

Nicholas Tucker, Roger Bownsell, William Heal, John Warmstray, John Cades, George Morris, William Harvey, John Winslow.

---

e Coll. Magdalen: 12th Dec., 1604.

Tov Stoyte, Cornelius Tynley, Ambrose Powell, Edward Powell, Humphrey Fen,

"Edward Byam,"

Vincent Goddard, Thomas Baylie, Richard Caple, John Savage, Robert Morebred, Robert Moody, Thomas Boxall, Gabriel Morrell.

The three brothers took their M.A. degree as under, in company of those whose names are underneath given:—

Ædis Christi: 9th June, 1605.

William Cotton, George Hamden, Francis James, Thomas Aylesbury, Richard Corbet,[3] Richard Minchin, Robert Burton,[4]

"Henry Byam."

---

e Coll. Exon: 25th May, 1606.

John Standard,[5]

"John Biam,"[6]

The orthography of register, though erroneous, is in this and another instance preserved.

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e Coll. Magdalen: 13th July, 1607.

Step. Boughton, Tov Hort, Corn. Tinley, Ambrose Powell, Humphrey Fen,

"Edward Byam,"

Vincent Goddard, Thomas Baylie, John Savage.

[3] Afterwards a bishop; first of Oxford, secondly of Norwich; died 1635.

[4] Robert Burton was the author of the *Anatomy of Melancholy;* was born February 8, 1676; entered at Brasenose, 1593; elected student of Christ Church, 1597; buried at Christ Church, Oxford, January 27, 1639–40.

[5] On the 10th February, 1606, he took his D.D. degree; was a great scholar; and died at Tackley, in Oxfordshire, on the 16th December, 1647, aged sixty-six years.

[6] In Sequestration Papers, preserved in the State Paper Office, Westminster, this John Byam is styled, like his brother Henry, "Dr. John Byam;" but we have found no corrobation of his having taken such a degree, or even that of B.D.

Henry Byam took his B.D. degree as under, in company of those whose names are underneath given:—
9th July, 1612.
William Bridges, William Twess, Francis James,

"Henry Byam."

Henry Byam took his D.D. degree as under, in company of those whose names are underneath given:—
Ædis Christi: 31st Jan. 1642.
Mr. Thomas Hookes, Cant., William Cox, Coll. Novo, Lawrence Hynton, John Jones, Brasenose, Robt. Markes, Merton Coll.,
"Henry Byam,"[7]
Robert Langston, Merton Coll., Mr. Hall, cum venerit, Mr. P. King, cum venerit.

Of the before-named brothers, the only one whose history lay on the surface, and needed but little industry to disclose, was the eldest; and even his degrees have not been perfectly set forth in any printed edition of Wood's *Athenæ*.[8] As to the rest, they had to be drawn from hidden sources of information; and what so likely to furnish the

[7] By the express command of the King, (Charles I.,) as register intimates.

Dr. Byam, as Wood in his *Athenæ*, under head of Oxford Writers, states,—"Having just escaped from the custody of the famous Robert Blake, at the time a colonel in the Parliament army, but afterwards the celebrated sea-general, or admiral, who, dispatching a troop of horse, seized him prisoner. His family being the first to take arms for the king in those parts, he was particularly obnoxious to the opposite party." He was present in person at the conferring of this his D.D. degree, whilst two associated with him, it appears, were absent.

Wood likewise states that he was born at Luckham, on the 31st of August, 1580, and that he was "one of the greatest ornaments of the University,"—"the most acute preacher of his day,"—"a burning and a shining light." Besides the local works on Somersetshire, in which a minute account of him is given, he is most especially mentioned by Dr. Echard, in his *History of England*, as one of the worthies thereof, whose loss that country had to mourn in 1669, when he died at the advanced age of eighty-nine years, and was buried in the chancel of Luckham, his own parish church, of which (with the exception of the civil wars) he had been the rector fifty-five years.

Wood's account of Dr. Henry Byam will be found at pp. 306, 7 of his *Athenæ Oxonienses*, and his own writings in the Bodleian Library, are marked 4 p. 44 th., 8 s. 15 th.

[8] This is the first time that his D.D. degree has been given with the exact date,—"January 31, 1642."

requisite materials for supplying the deficiency, as the manuscript papers of him who had already furnished the world, in print, with such copious and important printed extracts from the original records of the University? and, in consequence, Anthony Wood's MSS., deposited in the Ashmolean Museum, at Oxford, having been diligently searched, they have, as was expected, supplied what is above given, with some other particulars hereafter to be noticed.

It is true, indeed, that the Rev. John Walker, in his "Attempt towards Recovering an Account of the Number and Sufferings of the Clergy of the Church of England, during the Civil Wars," published in 1714, had already alluded to the history of one of the two brothers most deficient; but, independently of the confessedly imperfect nature of his work, marked in the title-page thereof, he owned he laboured under peculiar difficulty in this respect. For, alluding to the elder of the two, the Rev. John Byam, Rector of Clotworthy, he says, he had been assured that at his death, (which occurred in 1653,) he left an account of his troubles which still existed (1714), but that he knew not where to apply for it; so that in this dilemma, he was unable so much as to give the Christian name of the party whose life he was desirous of setting forth, and has in consequence left a blank for it as follows: —"The Rev. —— Byam;" and by reason of which, though the information he gives be neither unimportant or uninteresting, yet for biographical purposes it scarcely admitted of appropriation—certainly not a very ready or sure one; and the same deficiency was observable, only in a still greater degree, in regard to Edward, the third brother; for, until the recent publication by the Rev. Henry Cotton, Prebendary of Cashel, of *Fasti Ecclesiæ Hyberniæ*, no notice whatever had appeared of him in print, either in England or Ireland; though he had officiated in the two countries for the space of seven-and-twenty years, and was a dignitary of the United Church of both countries, and administered in three different dioceses

thereof, neither Collinson,[9] or Smith,[1] in their respective Histories of Somerset and Cork, make the least mention of him—even in the list of incumbents of parishes, as is both so usual and proper to be done—Collinson making also the like omission in regard to his brother John; from all which may be inferred how uncertain is posthumous fame, and perceived that, unless some one of a family take a little pains to have justice done to the memory of their ancestors, how much chance there is of it, in a short time, sinking into an unmerited oblivion. But herein we are somewhat anticipating the thread of our narrative, which hereafter we shall confine, as much as possible, to Edward, sometime of Magdalen College, the youngest of the three brothers, and to his children in their order. He having resigned his demyship, and assured prospect of a fellowship, at Magdalen, to which his junior on the establishment, in due course, succeeded in his place, in the year 1610, (evidently with the intent of both marrying and taking a benefice,) on the 7th April, 1612, took priest's orders, as he had previously done deacon's, and on the 4th of August, of the same year, was presented to the vicarage of Dulverton, in his native county of Somerset; and on the 22nd of July, 1613, he was married at Walton, to Elizabeth, daughter of Rev. Anthony Eaglesfield, rector of that place cum Street,[2] a Prebendary of Wells, sometime Fellow of Queen's College, (a society which, in the year 1579, had presented him to the rectory of Charlton-super-Otmore, as of kin to the founder, Robert de Eaglesfield). The Rev. Edward Byam held the living for the space of thirteen years, and having, at the end of that term, or in the spring of 1625, had advantageous offers of preferment in the sister country of Ireland, in consequence obtained a dispensa-

[9] The Rev. John Collinson's History of Somersetshire, in 2 vols. (quarto), published in 1791.

[1] Charles Smith's History of the County of Corke, in 2 vols. (octavo), published in or about 1750.

[2] A living in the gift of the Marquis of Bath, who presented his brother thereto, the present Dr. Lord John Thynne.

tion for his brother John to hold his vicarage of Dulverton, together with his own rectory of Clotworthy, and towards the end of the year, or beginning of the following, he embarked for Ireland. Rymer, in his *Fœdera*, has the following record of such transfer, without however naming the transferor, though probably mentioned in the original, of which this would appear to be only a summary or final result of the translation, viz.:—

"Johannes Byam, Clericus, M.A., necnon capellanus Reverendi in Christo Patris et confratris nostri Roberti, Bristol, Episcopi ut unacum, Rectoria ecclesiæ parochialis de Clotworthie, dioces Bathon and Wellen[3] (quam jam obtinet), Vicariam perpetuam ecclesiæ parochialis de Dulverton, ejusdem dioces; modo non distat, a rectoriâ predicta ultra septem, Milliar', recipere possit et insimul quoad vixerit retinere.

"Dat. vicessimo quinto die Mensis Maii A.D. millessimo sexcentissimo vicessimo quinto, et translationis anno decimo quinto ut supra.

"Confirmatio teste rege apud Westmonasterium vicessimo octavo die Maii."

[3] A living he had now enjoyed sixteen years, having been presented thereto on the death of William Mascall, his father-in-law, in 1609, and enjoyed some twenty years longer, when it was sequestrated for his loyalty to Charles I., as stated by the Rev. John Walker in his *History of the Sufferings of the Clergy*, who adds that, in consequence of his writing a letter to his friend, Col. Francis Windham, Governor of Dunster Castle, exhorting him to hold out his castle to the uttermost, and such letter being found by the Parliamentarians on their capturing the place in April, 1646, "he was seized by a party of soldiers, carried prisoner to Wells, and inhumanly treated on the road;" that he (identified by his rectory of "Clotworthy," though his Christian name be not given) "left an account of his troubles under his own hand, which at date of his own publication (1714) was still preserved, but that, unfortunately for his history, the author knew not where to apply for it." The sorrowing children of John, such as survived, both sons and daughters, were dispersed over the globe; one of the former, of the same name as his father, being presently afterwards found at Balasore, in the East Indies, and he, Rev. John, died before the Restoration, about the time of the accession of Cromwell to the Protectorate of the Commonwealth of England, and his brief will is now in Prerogative Court of Canterbury.—*Alchin*, A.D. 1654. Sequestration Papers, relative to him, are in State Paper Office, Westminster.

His brother John being established in his living of Dulverton, (preserved from sequestration by a conveyance to Rev. Thomas Balch, his son-in-law, at the commencement of the civil wars,) Edward Byam, on the 30th of April, 1627, was collated to the Precentorship of Cloyne, in Ireland, together with several livings, constituting what was then and is still called "*the Corps of the Precentorship*," for the better support of the dignity and office—preferment to which his friend, the first and patriotic Earl of Barrymore, afterwards added the vicarage of Castle Lyons, in the gift of that nobleman, and whose favours, extending to other members of the same family, and even to the brother of Mrs. Byam, the Rev. James Eaglesfield, some time of Queen's College, Oxon, and vicar of Abingdon in Berks, are most warmly and gratefully acknowledged by the latter, in a preface to a sermon of his,[4] entitled, "A Heavenly Hymn to the King of Heaven," and printed in London, in 1640, wherein the author sets forth "the deep obligations in which his lordship's many favours had bound him," and which had induced him to tender him this his humble present. On 17th April, 1639, only two months before his decease, Edward Byam was collated to the prebendal stall of Clashmore, in the diocese of Lismore, since united to that of Waterford.[5]

Although Edward Byam entered the University of Oxford at the early age of little more than fifteen, (fifteen and one month,) yet by a comparison of dates in the taking of his degrees, as collated with those of his brothers, he appears to no disadvantage as contrasted with them, but, on the contrary, has a decided superiority over his elder brother, Henry, taking, as he did, his degree nearly a year earlier than him, counting from the time of his own and his brother's matriculation; and so in like

[4] In the Bodleian Library, at Oxford.

[5] *Vide* "Fasti Ecclesiæ Hiberniæ; or, the Succession of the Prelates and Members of the Cathedral Bodies of Ireland," by Henry Cotton, Archdeacon of Cashel, vol. i. Dublin: Hodges and Smith. London: J. H. Parker, 10, Oxford Street. 1851.

manner in proceeding to their next degree of M.A. The Dulverton Register, lost for forty years, and by a singular accident discovered in a hay-loft, proves Edward Byam to have been a most pains-taking, careful person, and one so resolved that no false entries should be made in so important a document, that, making every entry therein in his own proper hand-writing, the better to guard the same against all interpolation he affixed his signature, with the number of entries comprised therein, at the bottom of each page, thus,—"*Edward Byam;*" affording a singularly beautiful specimen of penmanship, that might well serve for a model for that in which he lived, or even for the present age.[6] One most remarkable instance of his providence and foresight, derived from the same source, cannot here be omitted. It will be remembered that he was married at Walton, near Glastonbury, many miles from Dulverton, in the year 1613, register of which parish, of the date in queston, is now utterly lost, and with such loss, all record of his own marriage in its proper place; but the deficiency is most singularly supplied by an entry in his own, the Dulverton Register, of what took place in another parish, some miles distant; thereby in future ages effectually preventing all doubt or uncertainty, either in respect to his descendants, or the public at large: well proven traits, which with other the surrounding circumstances of the case, superinduce a belief that, but for a misfortune similar to that which occasioned the loss of the Dulverton Register for a whole age, his writings would be now forthcoming, and found neither inferior in bulk or quality to those of his elder and more famous brother Henry;—an hypothesis rendered still more probable by the consideration of the very distracted state of the times, (hereafter to be enlarged on,) which ensued almost immediately after his decease, and which would more than account for the loss of his works, even could such, after the lapse of more than two centuries of

[6] The Author is sorry he is unable to procure (*without considerable delay*) a *fac-simile* of his ancestor's hand-writing.

time, be now fully proved to have had an existence. In any case, whether or no he left MSS. intended for publication, and enlightenment of the world, we cannot doubt but that, with the possession of qualities indicated in the foregoing facts, and entering into every department of his sacred ministry, and united with the highest interest in the country—that of the first Earl of Barrymore,[7] and his father-in-law, "the great Earl of Cork"—but that, had not his somewhat premature death, or public events which followed thereupon, prevented it, he must, of necessity, have risen to the highest grade of his profession, and died a bishop,—an honourable function, which Wood states his brother Henry so "*really deserved*," and but for his own merit, particularly his humility, which prevented him from urging his undoubted claims, he must have obtained, in spite of the well-known ingratitude of his royal master, Charles II. But even as it was, this our Edward rose to a fair proportion of elevation in his profession for one of his years, being at the age of forty-three precentor, to which he afterwards added the dignity of prebendary—the former an office in the cathedral of Cloyne, next in rank to that of dean; but at this point it pleased God to cut short that career of usefulness in which he was engaged, and which has drawn down on the Protestant clergymen of that day well-founded encomiums, or as is more emphatically said by the Prophet Isaiah, lvii. 6, in regard to the righteous—to the merciful —"*to take him from the evil to come:*" and which could never be more appropriately said of any period than of the times at present in question, and in regard to the direful events associated therewith: for scarcely was he dead before was concocted that horrible plot, by which, as suddenly as by the gunpowder one in England, was simultaneously to have been carried off, and as it were by one blow, the whole Protestant population of Ireland, and which was, to a considerable extent, carried out and

[7] The Earl of Barrymore was slain in the battle of Liscarrol, fighting against the rebels, 29th September, 1642, ætatis suæ, 38.

executed in the space of two years afterwards. He died at his seat at Kilwillin, (ruins of which, on the River St. Bride, still remain,) on the 6th of June, 1639, somewhat suddenly it seems, and was buried in the chancel of his own and neighbouring church of Castle Lyons, as has been duly attested by his relict *Elizabeth*, in a certificate returned by her into the office of Ulster King-at-Arms, and of which the following is a copy:—

"Edward Byom,[8] late of Castlegones, (Castle Lyons,) clerk, son of Edward Byom. The first-mentioned Edward took to wife Elizabeth, daughter of Anthony Eaglesfield, of ————,[9] Somersetshire, in the kingdom of England, by whom he had issue six sons and five daughters, viz.:—

"*Lawrence*, the eldest son; *William*, second; *John*, third; *Henry*, fourth; *Barry*, fifth; *Arthur*, sixth: *Sarah*, the eldest daughter; *Margaret*, second; *Elizabeth*, third; *Joan*, fourth; *Anne*, fifth,—all as yet unmarried.

"The said first-mentioned Edward departed this mortall life at Kilwillin, in the said county, about the 6th of June, 1639, and was interred in the parish church of Castlegones (Castle Lyons) aforesaid.[1]

"The truth of the premises is testified by the subscription of the said Elizabeth, relict of the said defunct, who hath returned this certificate into my office to be there recorded.

"Taken by Thomas Preston, Esq., Ulster King-at-Arms, the 1st of February, 1639–40."

Edward Byam, to whom the foregoing certificate has primary relation, died, it would seem, intestate; and, accordingly, shortly after his decease, letters of administration were taken out for him, in the Prerogative Court

[8] Present is taken from a copy of Bishop Pocock, Bishop of Meath, preserved in the British Museum, and which, having had no opportunity of collating with the original, I have not *ventured to change*, though the alteration it ought to undergo be both clear and certain; like another document concerning the same gentleman about to be mentioned, more particularly and authoritatively altered, at my instance, by the proper constituted authorities. In the present, if not in both cases, the error is simply with the copyist.

[9] Chewton Mendip, Wells, of which he was vicar, and of Walton, near Glastonbury, of which (at a later date) he was rector, and both in the county of Somerset.

[1] Former structure, the present church being by a century of later erection.

of Dublin, by his widow Elizabeth, and Lawrence his eldest son,—letters, however, which, on occasion of a recent search, could not, for a very long time, be discovered, in consequence of a misnomer in *index* to wills and letters of administration in the above office, in which the name intended for his had been classed amongst a hundred or two others of the name of "Bryan," and "O'Bryan," and occupying several columns; whilst the name of Byam on first, and even second examination, did not occur so much as once: but the book, after the lapse of some years, being subjected to a personal inspection by myself, observing amongst the many wills entered in the name of Bryan and O'Bryan, one with the Christian name of Edward, and moreover with Castle Lyons appended, to occur, I ordered the clerk to refer to the *original*, when it clearly and plainly appeared that the name was not "Bryan," or "O'Bryan," at all, but "Byam," very plainly, and thrice (or more times) written, and by which, of course, it ought to have been entered in the index; wherein, though calculated to baffle all search concerning the right name, it was a mere clerical error, and altered as soon as known, and ascertained beyond all possibility of doubt, to Byam, in which it at present stands; and consequently, hereafter, can neither be the occasion of doubt or disappointment to anyone.

The amount of the massacre which occurred over Ireland, only two years after the death of Edward Byam, has been variously stated by different writers, according to their respective biases. One Roman Catholic writer, as observed by the *Pictorial History of England*,[2] in the body of his work, *has left the fact out* of his history of those times *altogether*, and has only condescended to notice it in a note, in order to cast a doubt over the whole transaction; whilst Sir John Temple, Master of the Rolls, a Privy Councillor in Ireland, has stated the massacre at the enormous amount of 300,000 souls;[3] and Milton in his *Icono-*

[2] Vol. iii. p. 254.

[3] "Murdered or destroyed in some manner, or expelled out of their habitations, in the space of two years."

clastes, at a scarcely less amount of "154,000" *in one province*, that of Ulster, alone; but could the number be reduced to the amount of the slaughter on the day of St. Bartholomew in France, or even that of the Sicilian Vespers, famous in all ages for its horrors, it was still 12,000; but that cannot be done with any regard to truth, because even Clarendon, in the cause of his royal master (to whom much of the odium of that catastrophe was assigned) interested in diminishing the number, has stated the amount at between 40,000 and 50,000 murdered in the first insurrection.[4] The Library in Trinity College, Dublin, has numerous shelves filled with the *original* depositions of the survivors from the massacre; in fact, of those who, escaping from the horrors of the first onslaught, for the most part formed themselves into bands and garrisons, where, in several of the towns, they defended themselves from the Papists, now everywhere in arms, wasting and desolating the country. From one of these depositions, of the date of 1642, it appears that, amongst the "despoiled and impoverished Protestants," was "*Elizabeth Byam, widow*," the relict of Edward Byam at present under consideration; and, from a paper in the Carte Collection, preserved in the Bodleian Library, at Oxford, and on which that writer (Carte) founded his *History of the Life and Times of the Duke of Ormond*, it appears that Lawrence Byam, her eldest son, was one of the number of those who, escaping the first burst of fury, enrolled himself in one of the regiments in the pay of the first and great Earl of Cork, and in such a capacity was a "*Cornet of Horse*" in the garrison of Youghal, in the month of October, 1644, when, with the whole force

[4] Besides those "who, robbed of all they had to their very shirts, and turned out naked to endure the sharpness of the winter season, perished by hunger and cold." Sir William Petty (probably alluding to what Clarendon called the first insurrection) gives the amount of victims at 37,000. The Earl of Castlehaven, himself a Roman Catholic, and partisan of the royal cause, says that "all the water in the sea could not wash off from the Irish the taint of that rebellion, which began most bloodily on the English in a time of settled peace."

of which he formed part, (subsequently known as "1649," and the "forty-nine" officers,) he signed a petition of remonstrance to the Duke of Ormond, as the representative in Ireland of Charles I., and subsequently to which time we hear no more of him till after the Restoration of Charles II., and then not personally as alive at the time, but as included in a concession of land in the county of Longford, granted in 1667, or thereabouts, to Giles Powell, one of his late companions in arms, and to whom, for some consideration or other, he assigned over his right of arrears of pay, amounting to £270 and upwards, and for which, at above date, an equivalent was given in forfeited lands; and Powell, thus uniting in his person this and other grants, became at once a great landed proprietor, and his descendant recently, if I mistake not, represented Limerick in the English Parliament.

We now come to WILLIAM, the second son of Edward, Precentor of Cloyne, born at his uncle's, (Dr. Henry Byam's,) at Luckham, on the 9th of March, 1622–3, and entered as Commoner, or "Scholarium Commensalis," at Trinity College, Dublin, on the 24th of May, 1639, hardly a fortnight before the decease of his father.[5] Called off from his studies by the stirring events of his youth, he entered into the army, in which he greatly distinguished himself, especially at Bridgwater, and ultimately obtained high rank therein, being denominated by a contemporay writer,[6] who knew him personally, the "Honourable William Byam, *Lord-General of Guiana*, and Governor of Surinam," and in his own narrative, still extant in the Ashmolean, at Oxford, "Lieutenant-General William Byam." His conduct, whilst yet a captain of horse, stationed at Bridgwater, in Somersetshire, is the subject of a laudatory article in the Court Journal, pub-

[5] From which, and from his father dying intestate, at a not very advanced age, and from other circumstances, it is to be inferred that Edward, the precentor, died somewhat suddenly.

[6] George Warren, gentleman, in his "History of Guiana, and the English Colony of Surinam," published in London, 1667.

lished at Oxford, whilst the king (Charles I.) was yet resident in that city, in the year 1644. This paper, intituled "MERCURIUS AULICUS," established for the purpose of "*communicating the intelligence and affairs of the court to the rest of the kingdom*," and edited by Sir John Birkenhead, in the copy from the 2nd to the 9th of February, 1644, after emphatically declaring him "A COURAGEOUS AND HEARTY LOYALIST," proceeds to recount an exploit of his, by which Bridgwater, described by the *History of England*, in respect to this period, as a town of "*great strength and importance*,"[7] was for a season preserved for the king. The article is rather too long for insertion in this place, but will be given in an Appendix, and amply repay perusal,—being an extraordinary anecdote of a most eventful and interesting period, and one which will be found alike creditable to the integrity, valour, and discretion of the chief actor in the performance, then Captain Byam.[8]

But his signal success in this matter was but of short duration, for in the following year of 1645, the Parliamentary army being remodelled, and rendered thereby *doubly efficient*, after a defeat of royal troops at Langport, arrived at and sat down before Bridgwater. Edmund Windham, (of the family of the late Earl of Egremont,) brought up to arms in the Low Countries, and one of the first that appeared in Somersetshire for Charles I., was the governor.[9] His wife, Christabella,

[7] See Pictorial History of England.

[8] In Bodleian Library, at Oxford, 3 M. 13, Art. B. S.

[9] He survived the Restoration of Charles II., when he was appointed Knight-Marshal of England, and died 1682. He was brother of Colonel, afterwards Sir Francis Windham, Bart., the governor of Dunster Castle, who, in 1651, at his house at Trent, harboured the royal fugitive Charles II., after his defeat at Worcester, and was the principal means of effecting that monarch's escape from the country. Sir Francis died in 1676, leaving this Edmund, his brother, (then Knight-Marshal,) him surviving—latter being of Kentsford, in the parish of St. Decuman's, a seat, which, on death of his grandson, Edmund, (son of Sir Hugh Windham,) was in 1697 sold to William Blachford, Esq.

daughter of Hugh Pyne, of Lincoln's Inn—one of the most beautiful women of the age—was a lady by whose blandishments her husband himself was led captive; and having been wet-nurse of the heir apparent of the crown, afterwards Charles II., she resented with the most supercilious haughtiness the present audacious attack of the rebels; and becoming furious on their first summons to surrender, bared her bosom, and with dishevelled hair, vowed that those breasts which had given suck to the royal heir of England should never, in her person, become the prey, and at the mercy, of villanous rebels —arts by which, whether designedly or not, she wrought, not only on her husband, but by his means and otherwise on the garrison at large, and induced it to make a protracted and most *hopeless* resistance. For Fairfax and Cromwell, the General and Lieutenant-General of the Parliamentary army, being both in person before the place with the summons of surrender made by the former, he offered terms of the most favourable nature, such as were gladly accepted by other garrisons on the king's side; but they being *repeatedly* rejected with disdain, a storm was resolved on, with permission at the same time granted for all the women and children to depart the town,—one which it does not appear that the heroine, the main cause of such obstinate, and even hopeless resistance, refused to avail herself of, in behalf of her own person.

The town was assailed with the ordinary impetuosity of the "Ironsides," Hugh Peters exciting them with his usual ardour to the attack. The part of the town most exposed to their assault was, after some time, reduced to submission; another portion thereof not only remained unconquered, but set fire to that which had surrendered. At last, however, all parts were reduced to the same condition, and the Parliamentarians, everywhere victorious, now in their turn refused to accede to any other terms than those of *bare quarter*, and for the garrison to be at the disposal of the Parliament; and with which those who had before rejected the most advantageous conditions

were now, however reluctantly, obliged to content themselves.[1]

Of the garrison, which originally consisted of between 2000 and 3000 men, those who survived the siege were made prisoners of war, and as such were marched up to London, where they, Captain Byam in the number, were lodged in the Tower, the Gate-House, and other prisons of the metropolis, and where, by the papers extant in State Paper Office, it appears they were severally occupied according to their different positions, and Colonel Humphey Walrond, one of the hostages for surrender of the town, more particularly, in making compositions with the Parliament, either for their estates or liberty. Captain, now Major Byam, obtaining his enlargement, on condition of accepting a "pass" to go beyond seas, with the aforesaid Colonel Walrond, and other his late comrades at Bridgwater, accordingly withdrew to Barbadoes, the asylum and receptacle for discomfited royalists, and where, with present reinforcement in augmentation of former amount, was now assembled the wreck of the

[1] Few events which took place during the civil wars have been more misrepresented than this of the taking of Bridgwater, and that too by the friends of the besieged, the royalists themselves; for, in their then fallen condition, (July, 1645,) having all their hopes centred on this town, (in which, for better security, they had placed their treasures, and to which, with the like views, the clergy flocked from all parts,) they expected *impossibilities* from the garrison thereof, and being disappointed in their own unreasonable expectations, instead of reproaching themselves therewith, unconscionably vented themselves on the unhappy but gallant defenders of the town, than whom it was quite impossible for any soldiery to have acted more heroically than they did throughout the whole siege; and from such reproach is by no means exempt the royalists' historian himself, Lord Clarendon, but rather particularly obnoxious thereto; but the truth is made manifest by a diligent comparison of the various chronicles of the times, in one of which, that of the Rev. Mr. Burchall, the spoils, the trophies of victory, on capture of Bridgwater, are given as follows:—"5 Knights, 6 Colonels, 14 Lieut.-Colonels and Majors, besides Captains, Lieutenants, and Ensigns in great number, and 2,000 other persons; also, 36 pieces of Ordnance, 5,000 Arms, and 10 loads of Ammunition, *altogether the greatest disaster the king's party sustained in the West of England.*"

royal army, 10,000 in number, and constituting the most indomitable spirits thereof.

This event, the taking of Bridgwater, so severe and cruel a blow to the hopes of the royalists, and which well nigh went to the rendering of their cause desperate, occurred on the 23rd of July, 1645; and the Parliament in remainder of that and the following year had little more to do than walk over the course; and so the civil wars, as far as actual hostilities were concerned, terminated at *home* in 1646, the king himself (Charles I.) then escaping from Oxford just before its surrender, in the disguise of a servant, and as such passing over "Maudlin Bridge" unnoticed.[2]

On the arrival of Major Byam at Barbadoes, in company with so many of his late companions in arms, chiefly through their instrumentality, he was invested with the offices of "Master of the Ordnance, and Treasurer of the Island," in which, as is to be gathered from the few publications of this date, he was a person of great weight and authority; and after an interval of comparative calm, as Serjeant-Major, or what we now call Lieutenant-Colonel, was the first to bring into rank and order those forces which, under the authority of Francis Lord

[2] A search in the State Paper Office, Westminster, has brought to light various papers of considerable interest in respect to this period, on part of Colonel Humphrey Walrond, and others, composing the garrison at Bridgwater, in respect to the compositions for their estates, &c., &c.; and we doubt not a more diligent inquiry under the same or kindred heads (as far as the same could be pursued) would reward the inquirer; for, whilst engaged in the examination of these documents—keeping in view the more direct object of our search, as it might be, to be advanced under the head of Byam—we doubt not we have lost much valuable matter, even in regard to the principal subject of our inquiry, which we might have found under other names, such as Walrond, Sydenham, Tinley, &c.

Extract from "The Rise and Growth of the West India Colonies, and the Great Advantage they are of to England," by Sir Dalby Thomas, in 4to., London, 1690:—"The West India Colonies maintain one half the shipping employed in foreign trade, (and alluding to reign of Charles I. says,) many ingenious gentlemen who had *unfortunately* followed the royal cause, conveyed the remains of their shipwrecked fortunes to the West Indian Colonies."

Willoughby, the governor, had the temerity, upon the decapitation of Charles I., to proclaim his son (Charles II.) his successor in the kingdom and its dependencies. We learn that this was done at the end of an interval of only a few days from his lordship's arrival in the island, and on the 7th of May, 1650,[3] at a time when an act had been passed by the Parliament, dated 30th January, 1648–9, declaring the deed *high treason;* to brave the fearful penalties of which did the zeal of the undaunted followers of Charles lead them, as well as to defy a power which the three kingdoms *at home* owned. But, in furtherance of such declaration, proceeding to the banishment of the Independents, (who had now come into power,) these latter came to England, and claiming the protection of Parliament, in virtue of a report of a committee of the Council of State appointed to inquire into the matter, caused both a fleet and armament to be dispatched the following year, 1651, under the command of Sir George Ayscue, for the reduction of Barbadoes, and the rest of the Caribbean Islands,[4] and where by this time a *crowd* of discomfited loyalists had assembled, as if by common consent.

The fleet had a passage of ten weeks and two days, and, arriving safe at Barbadoes, dispatched a summons to the inhabitants to surrender themselves to the authority of the Parliament of England; and this they flatly and peremptorily refusing to do, the assailants were for a long

[3] In Whitelock's *Memorial of English Affairs,* under date of "5th of July, 1650," it is stated as follows:—"Letters of Lord Willoughby's arrival in Barbadoes, where he lay concealed eight days, until he had contrived his business *with some great delinquents there,* and then appeared as Chief Governor, and proclaimed King Charles II." Another chronicle notices the event under date of the 25th of September, same year, and adds, "his lordship *secured the island for him.*" (Ch. II.)

[4] Whitelock's *Memorial,* 5th of October, 1650:—"Many persons, well affected to the Parliament, having their estates seized, and themselves driven away from the Barbadoes, came into England, and upon their petition to the Council of State, and conference with them by their committee, they reported their opinion to the Parliament, that it was necessary to reduce those islands, and a fleet to be sent thither—which the House approved."

time frustrated in their purpose, and the troops for some months kept aboard their ships, fearing to land in the face of an army more numerous than their own, and their commander, Sir George Ayscue, beginning to consider himself baffled in his designs, two circumstances occurred which determined the enterprise in his favour; the one was the fortuitous arrival of the Virginian fleet, *en route* for its destination, which made the inhabitants consider that Sir George had received a large reinforcement; and the other was, that a serious defection had occurred in Lord Willoughby's own camp, by the withdrawal from the king's side, of Colonel (afterwards Sir) Thomas Moddiford,[5] and a large portion of the garrison of the island with him,—added to which, almost simultaneously, were handed to his lordship letters from his lady, who had remained behind on her lord's departure for this command, and likewise from other friends in England, who advised him of the issue of the fatal battle of Worcester, the last hope of the royalists in the mother country; and to such intelligence, on the part of Lady Willoughby was subjoined a most pressing recommendation to her lord to submit to a power which it was now evident could no longer be withstood; and in such extremity Lord Willoughby, the stern warrior, who, in the mother country, had taken Gainsborough at midnight sword in hand, was compelled to think of surrender; purpose for which, amongst other commissioners for his majesty, his lordship named Lieutenant-Colonel Byam to treat with other commissioners, to be appointed by Sir George Ayscue for the Parliament, concerning the terms of rendition of Barbadoes, and other Caribbean Islands, either under his lordship's command, or within the sphere of his influence.

The conduct of the royal commissioners, Sir Richard Peers, Colonel Charles Pym,[6] Lieutenant-Colonel Byam,

[5] Created a baronet 1st of March, 1663, and soon afterwards made governor of Jamaica, where dying, 2nd of September, 1679, was buried in St. Catherine's, in that island, M.I.

[6] Maternal ancestor of the Earl of Romney, who derives an estate in St. Christopher's from him.

(according to the practice of the time, called Serjeant-Major Byam,) throughout every stage of negotiation, was marked by the most consummate ability, such as to draw down on them the applause even of their opponents, who have agreed with their friends in pronouncing that the terms at which they mutually arrived, and dated 17th January, 1651–2, "*were alike comprehensive and honourable to all parties.*"

By the articles, given at length and consigned to a separate publication yet in the British Museum, it will be found that the sting of hostile intent, as nourished by the Parliament, and other their agents, towards such as had exposed themselves to their utmost ire, was taken out by present formal articles, which comprised the conditions on which they had obtained and held possession of the islands; for it was stipulated in the strongest terms that no retrospect should be taken of the conduct of the royalists, for what in the language of the day was called their "*delinquencies*," and that there should be, not only a perfect oblivion and indemnity of the *past*, but that Lord Willoughby should be secured in his English as well as his West Indian estates, and that the latter, belonging to all other the king's friends, should equally remain inviolate, and be fully secured to them in like manner. In detraction, however, of which articles it should now be stated, that scarcely was the Parliament in entire occupation of the island, before Sir George Ayscue, its representative, and those associated with him in authority, proceeded by public and formal acts, dated March, 1651–2, to the banishment from Barbadoes of Colonel Byam, and other of the late commissioners for the king, as well as of Lord Willoughby himself, prescribing not alone the exact date by which they were to depart, but, in his lordship's case, the very vessel by which he was to go; and thus fortified in respect to the future, Lord Willoughby bent his course once more for England, and where, having duly arrived, three years later, in 1655, we find him engaged in a new conspiracy against the person and government of the Lord Protector,

for which he was cast into prison, into the Tower of London, from which, "if his offences were not of too heinous a kind to admit of pardon," we find Gregory Butler, a personal friend of Cromwell, and his chief commissioner for his West Indian affairs, soliciting his liberation, or at least in so far as to be allowed to go to Sir Robert Stone's house, Tuttle Street, Westminster (we presume Lieutenant of the Tower); and in the petition for his enlargement, dated 18th of February, 1655, as an inducement for compliance with his request, petitioner states, he knew that Lord Willoughby "was willing to settle himself either at Antigua or Surinam;" and further, that his wife, Lady Willoughby, who "was a great friend to his highness," "was desperately sick, and could not be prevailed on to leave her husband."[1] An intercession which would appear not to have been without its effect, since, as might be expected, we find not any further proceedings against his lordship, touching his life, or otherwise; and we hear no more of him till after the Restoration of Charles II., in 1660, on the 18th of August of which year we find him mentioned for the office, recently occupied by the Prince Consort, of Constable of Windsor Castle; and three years afterwards, in 1663, nominated to that for which he was thought to be so peculiarly qualified, viz., Captain-General and Governor of the Caribbean Islands.[2]

Simultaneously with the occurrence of the preceding events at Barbadoes, in 1651–2, Sir Sydenham Pointz,[3] the royalist governor of St. Christopher's, and one of those whom Lloyd considered as deserving a place amongst

[1] Her name was Elizabeth, one of the daughters and coheirs of Edward Cecil, Viscount Wimbleton.

[2] *Vide* Thurloe's State Papers, Ashmolean MSS., at Oxford; and Oldmixon's British Empire in America.

[3] Victor in the fight at Rowton Heath, near West Chester, in 1645, in which he gave the royal troops a *signal overthrow;* but after the death of Charles I., and in consequence of that event, he espoused the royal cause, and hence, by Charles II., when in Holland, appointed to this command. He had an estate in Antigua, called, we believe, "Cassada Garden."

his "Worthies," and has given his portrait accordingly, withdrew himself to Virginia, the last asylum of the royalists. But even here he found himself not safe from the power of Parliament; for the same squadron and armament which had effected the subjugation of the West Indian colonies, pursuing their course to the continent of North America, reduced Virginia also,—an operation, with which may be said to have terminated the civil wars *abroad*, as well as at home. But to return to the more immediate object of this part of our memorial. Colonel Byam, banished, as we have seen, from Barbadoes, had for a *second time* to seek a home beyond the great Atlantic Ocean; and his friend, Francis Lord Willoughby, having two years before, in 1650, established a colony in the main of South America, and especially at Surinam, under the command of Colonel Anthony Rouse, thither he thought of repairing, and with his recently espoused wife, (and it may be one child, born at the time,) did accordingly repair; and here Colonel Byam, who carried with him thither the wreck of his Barbadoes estate, (which, by the act of his banishment, he had been permitted to sell, within a limited time,) had not long been established, before, by the united suffrages of the colonists, he was chosen their governor, after the manner of Sir Harry Vane[4] in New England, viz., by election in their local parliament assembled,—a nomination which the distracted state of the times at once justified and necessitated; and what is most remarkable is, that a clause in the commission of Sir Thomas Warner, the first governor for the English in the West Indies, and dated 13th of September, 1625, rendered legal and binding any appointment in a like case with this, where, from the force of circumstances, nomination of the crown could not possibly take effect, and the election to the office by the inhabitants, in such instances, was specially authorized, and all which was most particularly applicable to the case of Colonel Byam, wherein the crown itself was stripped

[4] Ancestor to the present Duke of Cleveland, beheaded 1662.

of all power; and so he continued annually to be elected and re-elected by the inhabitants, from 1654 to 1660, the period of the Restoration; and this principle of self-government, through the election, by the people, of their own governor, (at least so far as the colony at present under notice be concerned,) lasted during the Protectorates of both Oliver and Richard Cromwell; for, though what was termed the "irregularity" of this case was fairly brought under notice of the former by one of his own commanders, (Daniel Searle, governor of Barbadoes,) and though, in consequence of such representations, Oliver dispatched Colonel Richard Holdip to Surinam to take the command there, yet Holdip, perceiving how hateful his appointment was, and how much difficulty he would have in enforcing obedience to his authority,[5] presently withdrew himself, leaving as before the field perfectly free for the object of the people's choice, as far as we are aware, no further impeded or molested in the exercise of duties to the discharge of which he had been so flatteringly called by his fellow-citizens, and by whose suffrage he continued to be re-elected each succeeding year for the term of six years, during the course of which, as the necessities of the case so obviously required, there is reason to conclude he must have held official intercourse with the organs of that government he had so long and strenuously opposed.

But the restoration of monarchy, in the person of the late king's son, Charles II., *now approaching, on the event* (which had for some months been anticipated) actually occurring, his majesty issued a proclamation, commanding all persons then in office to hold their respective places till further notice; in virtue of which, attested by the oath of a gentleman of the colony, (we believe, Christopher Legard, a near relative of the baronet

[5] To prevent incurring the displeasure of his highness, Holdip joined himself to Cromwell's expedition, under the command of Penn and Venables, then about to proceed against the Spanish settlements in the West Indies, of which, when Jamaica had been captured, he was, for a while, Commander-in-Chief of the Island.

of the same two names,) who heard the declaration proclaimed aloud at Charing Cross, General Byam at once became a governor for the crown, without any other commission whatever from the king.

His position, so far settled and secured, we are authoritatively and distinctly informed by his grandson, the Rev. Francis Byam, rector of St. John's, Antigua, the Bishop of London's commissary or suffragan in the West Indies, (of whom further mention will hereafter be made,) that he proceeded himself to England, there to claim an estate that had devolved on him by inheritance, and situated in the neighbourhood of that town he had before defended with his valour, and for a period with such signal success,—viz., Bridgwater; but the property, during the recent troubles, having passed into other hands, whose possession it would have been inconvenient to disturb, he was answered by the powers that were, to the effect, and almost in the following words,—that "*the king* (since his restoration) *wished to gain over* his enemies; and that as to his friends, they (like himself) would still be his friends out of *principle*."[6]

And such Machiavelian policy of the age and govern-

[6] A circumstance which serves to illustrate the extent of the transfer of property, *at this time*, throughout England, and to show the truth of that verbal but profound remark of the venerable head of Magdalen College, the Rev. Dr. Routh, who once observed to the writer that he had remarked that the same destruction which the wars between the rival houses of York and Lancaster effected amongst the ancient nobility of England, levelling it with the dust, that same *destruction* had been wrought amongst the *gentry* of England by the civil wars in the time of Charles I.;—an observation so just that the registrar of one of our county courts for the enregistration of wills, himself a conveyancer, and acquainted with the transfer of all property within the time to which the remark had reference, is known to have said that the *ancestors* of all the present *gentry* of the county of Sussex were all *yeomen* in the reign of Charles I.;—a remark yet further corroborated by a magistrate of a more metropolitan county, that of Surrey, who once remarked to the writer, that his family, which had been but one hundred and fifty years in it, was the *second oldest family in the county*, the oldest being the Onslow family. Now, whether the remark be or be not correct to its extreme extent, and without exception, there can be no doubt of its truth generally.

ment at present referred to was naturally, and we may say necessarily, denounced by the grandson of a sufferer, being, as he was, in the number of those on whom so vicious a course of action had already produced its natural fruit, in the sacrifice, without remorse or compunction of conscience, of a whole family at the shrine of expediency; but in this case, however, by way of letting applicant down softly, and in some measure reconciling him to his loss, he was informed that the king *would confirm him in his government*, and which, it must here be remarked, *he already held;* and that not so much as a mark of royal favour, as to suit His Majesty's own convenience —to avoid, in fact, the consequences of the sudden ejectment of so many of the late Protector's officers as might serve to throw his government into confusion, and so, with their resentment superadded, jeopardise his own crown; and thus *victimized*, the subject of the present notice returned to his government, forced therewith to be content—altogether a proceeding which perhaps may not inaptly be compared to that of some of the present day, who are said to possess *two consciences*—the one public, and the other private—of whom it is reported, that what they would not do in relation to the latter, they readily perform in respect to the former, where their responsibility, shared by an indefinite number, is merely *nominal;* an individual in relation to the government standing much in the same predicament as the absent in the French proverb, "Les absens ont toujours tort;" few being able to raise their minds to the elevation of Luther's, when at the Diet of Worms, before the great of the earth, he exclaimed, "*God help me, here I stand alone.*"

We have already noticed that, on the Restoration of Charles II., Lord Willoughby, of Parham, one of the most powerful, if not one of the most importunate, class of claimants on royal favour, (chosen as he had been to the command of the fleet, on its defection from the parliamentary to the royal cause in 1649,) was early named for "Constable of Windsor Castle," at least as early as "18th of August, 1660," when he is distinctly spoken of

for that office; but whether the appointment actually took place or not, certain it is that three years later, in 1663, he was constituted, by regular commission, Captain-General and Governor of the Caribbean Islands; and in consequence, in the same or following year, thither repaired in person; and, simultaneously with such appointment, on the plea of his having been the first, when before at Barbadoes, to settle an English colony on the main of South America, at Surinam, he obtained a proprietary grant from the crown of the same—similar to that already conceded to the first Earl of Carlisle (of the family of Hay) of the Caribbean Islands, erected by letters patent into a palatinate, after, it is said, the model of Durham, and called from the grantee, "*Carliola;*" so at Surinam, Lord Willoughby, altering the name to his own, denominated it henceforward, "*Willoughby Land,*" a name by which, though now in total disuse, we have frequently seen it designated. But, for the purpose of obtaining his ends in this respect, however, it appears that Lord Willoughby was obliged to have recourse to interest, other than his own, and that of the Chancellor, Lord Clarendon,[7] being at the time in the ascendant, he *baited* him with the proposal of including his second son, Lawrence, (afterwards Earl of Rochester,) in his own (Lord Willoughby's) patent, and which so worded accordingly passed the great seal. The gifts which the Chancellor, on this or a subsequent occasion, received from Lord Willoughby, furnished, as it may elsewhere be seen, the ground-work of one of the heavy accusations, very many in number, afterwards brought against Lord Clarendon, and this in particular was thought to show the corrupt motives under which he was acting in the discharge of his public duties.

But, although all this happened, which might well be supposed to militate against the value of the imaginary equivalent which General Byam received for his English estate, (taking the matter in such light,) yet with an

[7] With whom it appears, from Evelyn's *Diary*, vol. i. p. 365, he had a private interview on 13th July, 1662.

altered name for the colony, and some abatement of his own title, General Byam was still continued in the ordinary command thereof; Lord Willoughby providing for the exercise of his own supreme authority in the colony whenever he thought proper to take the command, by causing a commission to be passed constituting Byam "*Lieutenant-General*," and in such manner reserving for himself the post of *General;* by which, for the space of ten years and upwards, Byam had before been known and called, as well by others, no doubt, as by Warren; indeed his own contemporaneous signatures attest the facts as here stated.

Lord Willoughby arrived in Surinam in 1664, and as if in maintenance and exercise of the rights he had recently acquired under the new charter, thought proper to revise some of the law proceedings which had recently taken place in the colony; and deeming that, in one of the cases brought under his notice, that of a gentleman of the name of Allen, he had been visited with a penalty too slight in proportion to his offence, he commanded proceedings to be resumed, with a view to the infliction of further, and it might be, extreme punishment: this so exasperated Allen, that he, resolving on revenge, stationed himself at a spot by which his lordship was to pass, and when he did so, with a sword he struck a blow, with the obvious intent of cleaving his skull asunder, and killing his lordship on the spot; but missing, in some degree, his aim, he only slightly wounded him in the face, taking off however his little finger—a loss ever after a memento of the incident, and of the narrow escape his lordship had had of his life.

Lieutenant-General Byam has himself, at considerable length, left an account of the whole transaction, now found amongst printed books in the British Museum, but catalogued by mistake under the name of the subject-matter, "Allen" instead of that of the author, "*Byam*," thereby, as in other cases already alluded to, interposing a formidable barrier between the work and its discovery.

On the 2nd of March, 1664–5, Holland issued a

declaration of war against England, a proceeding in which, some months later, she was followed by France. But, as on a recent occasion, when *previously to any declaration of war* against Russia, the Turks, our allies, with arms and amunition, were conveyed in our vessels of war, and those of France, to Trebizond and Batoum, the scene of their future operations,[8] so at the conjuncture to which we now refer, before any declaration of war was made, hostilities were acted on either side; but General Byam, wishing to avert the consequences of the pending storm, ready to burst on all heads, entered into specific treaties with the governors of the surrounding colonies, both Dutch and French, to the effect that in the event of the then lowering aspect of public affairs terminating in actual and continued hostilities, they were not to proceed to the like extremities in those parts; it being clearly not alone in the interest of the *rising* communities they severally presided over, but in those of the European states to which they respectively belonged, that they should not be overwhelmed and suffer extinction in their very infancy, before they had time to attain to any growth or maturity, through the calamitous effects of war—in their *then* condition, almost certain of involving them in a common ruin.

To such representations (novel, we believe, they were in the history of modern nations) the governors of the foreign and surrounding settlements not only lending a ready ear, but concurring in their force and propriety, provisional treaties were speedily drawn up by the several parties, subject only to the approval of their respective governments in Europe. It does not appear that either

[8] *Vide The Times*, and other papers, of January, February, and March, 1854.

Extract of a communication from "Our Own Correspondent," dated "Constantinople, September 28, 1854," and inserted in *The Times* of 13th of October following:—"The Turks could dispatch their troops by *thousands* to the seat of war, and *before the declaration* of hostilities by France and England, the allied fleets *conveyed* the Ottoman troops in safety to Trebizond and Batoum."

France or Holland objected to the proposal, and the silence observed on the subject would plainly indicate they did not; but on the draft being sent home to the government of Charles II., it refused to sanction the act, and ordered the provisional treaties to be annulled and cancelled. This course, whether in itself wise or unwise, would at least have been intelligible if any reinforcement had, at the same time, been dispatched to repel an attack, now *sure* to ensue, since there was no safety for either party by abstaining therefrom. But to provoke an attack, without at the sametime affording effectual means for repelling it, seemed like inviting destruction, and akin to madness itself; but as it was, as far as the Lieutenant-General was concerned, there was no help for it; it was now with him, "*kill or be killed*,"—"*take or be taken*;" and he seems to have been equal to the occasion, and to the cruel emergency; for, on such news from England reaching him as was imperative on him by the laws of honour, if not by those of war, he dispatched messengers to the governors of the two nations, to inform them that, at the end of the period provided for in their provisional treaties, as due notice of abrogation, the treaties themselves, under the express orders he had received from England to such effect, *were at an end*, and ceased in their force and operation. But this done, and his honour saved, there was room for no further delay; and, with as little interval as possible, before they had well time to recover from their surprise, and make preparations for attacking him, he dispatched officers with as large a disposable force as he had at his command, to attack both possessions, French and Dutch simultaneously. The result in both cases was successful, and the respective garrisons, with their commanders or governors, were made prisoners of war; and now it was, A.D. 1665, that the Lieut.-General was, as set forth in his relation, enabled to say for the nation he represented, "*the English could boast*" the possession of territory between the river of Oronoco, and that of the Amazons, of "not less than 600 English miles in extent:" particulars of the accession, whereby room

was made for such exultation, are given, as well in some of the printed chronicles of the time, as in the MSS. from whence our present information is derived, and there likewise made the subject for national exultation.

But these triumphs, brilliant as they seemed to be, when taken in relation to the extent of acquired territory, were, in their very nature, both hollow and ephemeral; for it could hardly be expected that two powerful nations, thus suddenly dispossessed of their colonial possessions, would tamely submit to such a deprivation, without so much as an effort to recover their own again; and the hopes to which they gave birth would hardly, therefore, admit of realization; and, accordingly, we find that the *lex talionis* was speedily brought into operation, by the equipment in the ports of Holland, or rather those of Zealand, of a powerful fleet and armament, under the command of Admiral Abraham Crynsens, not only for the recovery of their own captured colony on the main, but for the capture of the English colony of Surinam itself; and, as if to favour the Dutch designs, it so happened that, at this conjuncture, Surinam was greatly enfeebled by a most malignant pestilence, which, raging with intense violence, had not only decimated the colony, but actually carried off therefrom almost every man capable of bearing arms. The spectacle, we are informed, was most truly appalling—heightened, as it was, by the news which, at the same time, arrived from the mother country, of the *great fire of London*, succeeding, as that catastrophe had done, the dreadful scourge of the plague, by which the larger portion of the population of that capital had before been taken off—when, at such a crisis of affairs, the worst happened which could happen, by the arrival off the coasts of the colony of a powerful fleet, which proved to be that of an enemy. The Lieutenant-General, though he had not escaped the common sickness, and was brought extremely low by it, yet, with his habitual watchfulness, had discovered the hostile fleet before its near approach to land, and, with his characteristic promptitude, laid his plans as to what he should do, in

case it should prove that of an enemy. His measures of precaution, many in number, are succintly given in his *Narrative;* and all we shall here further observe is, that they present such a phalanx as to leave nothing omitted which could possibly add to the defence or safety of the colony committed to his charge, even to the appointment of a successor in it, in the event of any accident or disability befalling himself.[8]

[8] We take the present opportunity of saying that there is not one word of truth in the account given by Stedman, in his modern *History of Surinam* of the taking of that colony "by surprise," &c.; relation which, if not a pure fiction on his part, must have been picked up from some idle, gossiping story, afloat at the time he wrote, *more than a century after the event* to which he refers, and for which he gives no authority whatever: whereas had he, previous to the publication of his work, published in *London*, only referred to the *Narrative* of General Byam, the commander, with whose very name he seems to have been but imperfectly acquainted, (calling him "William Biam,") deposited in the British Museum, no less than in the Ashmolean Museum at Oxford, he would have found not only distinct specific mention of the FIRST APPROACH of the Dutch fleet to the shores of the colony, but an enumeration of the *preparations* made for repelling an attack, should any such (from it proving an hostile force) be made: further, he would have seen that so far from an early, premature, or sudden surrender, as "surprise" imports, that it was not until the inhabitants, convened in legal assembly met, setting forth the *utter impossibility*, in their present condition, of making an effectual resistence, and of the attempt being only a useless effusion of blood—a petition, given at large with the signatures of the people's representatives annexed—that he consented to treat at all. The petition is indeed a very remarkable document, showing the very great straits to which the colony was reduced, and highly deserving of perusal and consideration. But the whole relation only serves to exemplify how much at the mercy of every idle story, and the teller of it, is the highest and *hardest earned* reputation.

The same thing, only in a still greater degree, may be said of Mrs. Behn, who, several years after his death, defamed his memory by a publication entitled, *Oronoco; or, the Royal Slave*, in which she assailed him in the most vulgar and scurrilous strain of abuse. But it so happened that, like others of her class of gross libellers, she *overshot the mark* of her invectives; for if her productions were subjected to a fair and impartial analysis, it would be found that the admissions which, in the course of her story, she is compelled to make, amount to what is quite sufficient to upset, destroy, and vitiate the whole of her own more formal allegations, which thereby remained

But the fleet being what was apprehended, that of an enemy, and which nearing the coast, under a flag of

neutralized, and leave behind nothing to be answered by others in respect of them.

And such being the case, and the most *profligate woman* of the most *profligate age* in English history being alone concerned as to testimony, we trust we shall stand absolved from the necessity of any more critical or formal analysis, the result of which we pledge ourself to be of the nature already described. A few words more, however, may perhaps be allowed, in respect to the character of the assailant, or rather, we should say, libeller, and her *black* paramour—for so he, whose story she pretends to recount, was esteemed by the age in which she lived, even by her own contemporaries, and to whose judgment, according to a late eminent statesman and historian, Charles James Fox, we are bound to defer; for, says he, "*wise* men *diffide* in their own judgment, and *defer* to that of those who have had a nearer view of things."—(Fox's *Life of James II.*) But the *fact* itself is one which is held in horror by all Europeans, of whatsoever nation or creed, insomuch that no white woman, much less one claiming for herself the quality of lady, ever subjects herself, *in the colonies*, to the accusation of being the mistress of an African slave, or free negro—a charge *there* of a perfectly unique and novel description—a firm belief in which in this case, however, is warranted by the evidence comprised in Mrs. Behn's own writings, not only in their coarse and gross licentiousness generally, but in what she relates personally of herself, exhibiting, as it does, conduct totally at variance with that of a young, virtuous, and modest female; and, on her return to Europe, her own friend and biographer not only admits, but glories in, the fact of her being in *the keeping* of a wealthy Dutchman, pretending it was done with a view of *worming* out of him his political state secrets, and then, like another Delilah, betraying them to her own government and people, with whom, however, it appears she stood so ill in point of reputation for veracity, as to share the common fate of all liars, of not being believed even when they chance to speak the truth; for reporting, in her capacity of *spy*, the purpose of the Dutch to be to sail up the river Thames—a project which, when executed, put all London, we may say all England, into consternation—*she was not believed;* and so, notwithstanding her intelligence, the government and people were equally taken by surprise, as though she had not imparted it.

And as to her writings generally, we believe they may safely and justly be pronounced to be a compound of trash and ribaldry from one end to the other, without, as in the case of Moore's amatory poems of our own day ("Little's," as they are called), containing any redeeming quality, either of wit or genius, though with an unmeasurable pretension to, and affectation of both—an opinion entertained by more competent, and it may be be more impartial judges than ourself, one of whom an eminent author of the age, has in contempt said of them,

truce, despatched a summons to surrender, couched in the most haughty and peremptory, not to say insolent

and with reference more especially to her production of the *Art of Love* (Lovers' watch, &c.), that she knew much "more of the *practical* than of the theorectical part of that art;" and as indeed seemed to be the case, by her friend's own statement, that lovers continued to come after her, even after her decease; and yet in conclusion, strange to say, as if to furnish an incentive to vice, and offer an inducement to others to demoralize succeeding ages, as she helped to corrupt her own—the grossest of all ages—such a one found sepulchre amongst "the *illustrious dead*" (as they have been termed) *in Westminster Abbey!!!* by whose order, or by what means, we know not, but of the date of 1689.*

Being now on the subject of defamation, we shall notice the only other attack which, as far as we are aware, was ever made on the Lieutenant-General, and this was on part of a Colonel Robert Sandford, who, being one of his own council in 1661, strove to wrest the government of the colony from him *vi et armis*. He was taken *ipso facto* at the head of a number of armed followers, assembled under his leading, for such a criminal, rebellious, not to say treasonable purpose; but the Lieutenant-General, or rather we should say, General, (for such he was in the full sense of the word, at the period now referred to,) unwilling to try him on the extreme charge, on which, when convicted, (as of necessity he would have been,) he must have paid the forfeit of his life in a most ignominious manner, seized him, and after a short incarceration, put him in irons and placed him on board a vessel bound for England; where, on his arrival, instead of that sincere contrition for his crime, and gratitude to him who commuted, not to say remitted, the punishment of it, (and which should have been the results of the reflection he now had had time to make,) he published in London an attack on *him* who, under such circumstances, we venture to think, he should have considered his best benefactor, as one that had spared a life already forfeited to the laws of the country; and the *gravamen* of his charge (allowing as he does Byam's commission under the crown to be full and ample) seems to consist in this,—that in any case, and all events, *he had exceeded his powers*, for that in all such commissions is kept back from governors the power of pardoning in cases of high treason—an offence imputed to him—but the remission of which was, as he alleged, reserved to the king alone. It may be recollected that such an objection is very analagous to the one a few years ago over-ruled by the twelve judges, in the case of Mr. Smith O'Brien, who averred that, according to the terms of his sentence, which was death, he could not legally be transported.

Now being a friend to mercy, we would not, if we could, establish

* See Dart's Westmonasterium, vol. ii. p. 126.

terms, and which, being answered in suitable language of refusal and defiance, little indicative of the real state and

a prisoner's plea of *right* to the execution of his former and more extreme sentence, and it is now proved such an attempt would be vain, as well as presumptuous: observation with which we shall dismiss this part of the case, only further observing that, in the *Lieutenant-General's* account of the "*recent disturbances at Surinam,*" and which, in connection with his own, Sandford purports to give entire, is to be found the solution to the enigma involved in Sandford's extraordinary conduct, for the Lieutenant-General therein says of him, "*Had he learnt to obey before he commanded, he would not have commanded before he obeyed.*" And after further remarking, "this was the fault and rock on which he split," proceeds to say, in less measured sentences, that he had been too early raised to situations of eminence in the colony, before his judgment had matured itself, and enabled him to obtain the mastery over his lust of power and other evil passions: thus making a species of apology for one whose conduct he was obliged to condemn, and in some sort to punish.

Sandford, in the part of the publication he appropriates exclusively to himself, unintentionally, we conceive, enhances the character of the Lieutenant-General, saying of him that "he *was adored by Serjeant-Major=Lieutenant-Colonel—George Usher;*" an expression which, when stripped of its hyperbole character, clearly shows the estimation in which the Lieutenant-General was held by the community over which he presided, before there could have been room for the application of so extravagant a term towards him by anyone, much less by one of almost the highest rank in the colony, and bearing the time-honoured name of *Usher*, not alone a fitting type, but reflecting honour on all that was respectable in the colony, when viewed as its representative.

In this brief category of General Byam's defamers, whether intentional or unintentional, we have not included *Southern*, because, although that writer has condescended to follow in the wake of such a woman as Mrs. Behn, yet he lived in a different age from her and the General, and by no possibility could of himself know anything of the circumstances referred to by the former; and when called on by one of the family—by, in fact, my grandfather, Colonel William Byam—to know the grounds on which he had calumniated *his* grandfather, he (as well he might do) *totally disclaimed all knowledge* of the truth of the premises, on which, notwithstanding, he had founded his whole fiction and story of *Oronoco*—pleading, whatever the original writer might have done, he had himself mentioned no real name in connection with the piece of the same appellation as her's, and that with such a restriction, he considered he had a right to make use of the contents of any book which had long before appeared in print; and such according to tradition is said to have been Southern's excuse, if not his justification, for writing and publishing his play of the *name* at

condition of the colony, and its own internal weakness at the period, hostilities began and continued for some time to be carried on, on either side; but the resolution of making the most obstinate resistance, and finally repelling the enemy, was one which the nature of the case, and really enfeebled condition of the colony, did not admit the possibility of carrying into execution; for the circumstances in which the Lieutenant-General found himself placed, were *of a ten-fold* more *imperative character* on the side towards submission, than those before which, as already related, Lord Willoughby had been compelled to succumb at Barbadoes. If, therefore, as proved by the obvious facts of the case, and the strongest and most

present in question, which, however, it is obvious, (as far as concerns the person to whom it is applied,) is one of Mrs. Behn's own *coining;* since it is quite plain it is not the negro's own African appellation, nor even his more recently imposed American one, and which she herself states to have been Cæsar, but one by which she alone had thought proper to designate her hero, viz., from the great river of Oronoco, on the confines of Surinam, for the *purpose, no doubt, of effect*—all that is cared for by writers of the class to which she belonged, as being best calculated to fill their coffers and replenish their empty pockets.

Amidst the strife engendered by writers on the two sides for the purposes of their respective parties, it is now extremely difficult, if not wholly impossible, to obtain any fair and impartial account of devotional or even every-day habits, particularly in the absence of family MSS. especially relating to the subject; but it does so happen that, in the publication to which reference has already been made, that by George Warren, Gentleman, (*History of Guiana and the Colony of Surinam,* published at London, in 1667,) the author, to the profound respect he manifests for his person and office, incidentally but strongly adds his own testimony to the remarkable and *singular* character for veracity of Lieutenant-General Byam; whose word, as good as his bond, he considers a sufficient voucher and guarantee for any relation, however otherwise incredible, and so implicity relying on it, at once, on *his* authority, proceeds to the narration of a most extraordinary phenomenon in natural history, peculiar as was then thought to Surinam, but the truth of which has since been put beyond the possibility of doubt, by recent discoveries, and more enlarged experiences; but the particulars whereof, if introduced in this place, would necessarily lead us beyond the bounds of our present purpose, more of a biographical than of a scientific description.

united testimony, that a protracted resistance were vain and hopeless, the next question for consideration, of necessity, was the terms that on surrender might be obtained from the enemy; and these requiring the utmost care and ability in the negotiation, proved by the event to be of the most extraordinary, and under the circumstances of the case, of the most advantageous description, such as, before or after, as far as we are aware, were never granted—calculated as they, in their very nature, were to rob defeat[9] of its sting, and victory of its fruit and reward; for it was stipulated and agreed between the contracting parties, that the garrison (such as it was) should march out of the principal fort, with drums beating, colours flying, and all the honours of war, &c.; that the English should all, without let or hindrance, be allowed to depart the colony, and go to any other place they might choose, or be appointed for them, together with their servants, negro slaves, and goods of whatsoever kind or description, dismantling in fact the colony, and leaving for the victors nothing but the bare land they trod on.

And now, excluding from our view pestilence and its effects, over which no human power has control, and baffles all calculation, *arrived* that which had been indispensable for the preservation of the colony in its entirety, either as it stood in the zenith of its glory, or at the breaking out of hostilities, 1664–5, viz., a *reinforcement* of troops, on board a certain number of vessels of war, and by means of which the colony was once again wrested from the power of the Dutch, and restored to that of the English, IN WHOSE HANDS IT WAS AT THE CONCLUSION OF THE ENSUING PEACE, the peace of Breda, concluded in July, 1667, by which Surinam was finally and in perpetuity ceded to the Dutch, in exchange for the pro-

[9] If that could be called defeat on the one side, on which, in respect to the other, there were no forces at all of a commensurate character, for the purpose of counteraction.

vince of New York, in North America.[1] But *bad* as was the cession of a country already large, and promising soon to be as extensive as the empire of Brazil, yet New York, great as was that province, was not the only advantage gained by the English through the cession of Surinam, for by that means, and the transfer of persons and property that concurrently took place, two other English colonies, those of Jamaica and Antigua, were either strengthened or have been wholly built up thereby, and for aught we know, other colonies as well, by the materials which, on the dissolution of Surinam as an English colony, were transferred to those places, in the shape of intelligent experienced proprietors, white servants, negro slaves, and machinery of all kinds; and it was *not* now a question how the articles that preceded the recovery of Surinam might be evaded, *but how they might most effectually be enforced;* and for such purpose it required all the arts of diplomacy and power of the English to carry them into execution; for the Dutch, being bent on their counteraction, by every possible means, fair or foul, resorted at first to such arts as they thought best adapted to interpose delay, and when such failed, had recourse to open force, insomuch that it required the space of full fifteen years to carry out their conditions, and empty Surinam, under Dutch rule, of its English contents,—facts to which the proceedings of Sir William Temple, our ambassador at the Hague, and the council books of England,[2] as well as the treaty of Westminster of the

[1] Lord Bacon classes the foundation of colonies and the raising of cities amongst "*heroic works*," and in which he only follows all the writers of antiquity.

[2] From the collection of State Papers, by Sir Lionel Jenkins, Secretary of State to Charles II., vol. ii. p. 213, it appears that the Court of Whitehall, on the 5th of May, 1680, was occupied with certain letters from Sir William Stapleton, Governor of the Leeward Islands, in one of which, under date of 7th of January, 1679–80, it was stated that the *Deptford*, ketch, had just then returned to Antigua, *from Surinam*, with 102 persons, whites and blacks, on board, and that permission was at the same time asked for other vessels to be allowed

14th of February, 1674, in which the Lieutenant-General is mentioned by name, "William Biam,"[3] (Byam,) will bear ample testimony, as well as also does the nomenclature of the two above-named places, in the map of one of which (Jamaica) will be found, "*Surinam Quarters*" —(Elizabeth parish); in the other (Antigua) "Guana," or "Guiana Island," &c.

To revert, however, to the position of affairs, as determined by the treaty of Breda, 1667, as soon as conditions thereof became known in Surinam, and that that colony was finally ceded to the Dutch, even before the latter had time to concoct plans for the arrest of the English *leaving* the province, the Lieutenant-General, who had enjoyed the command thereof for the space of twelve years, (for the greater portion of which time as full "General" and Governor, by which he either alternately signed himself and was addressed,) took his departure therefrom, and having, for *a third time*, to seek shelter and a home beyond the great Atlantic Ocean, took up his abode in the island of Antigua, on his reason for which choice we shall now attempt to throw some light.

A.D. 1666, the year big with the portentous events we have been describing at Surinam, was also equally prolific in similar disasters occurring in other portions of the West Indies; for, before the close of it, Antigua had been attacked, taken, and *utterly laid waste*, by the French, and in the earlier portion of the same year St.

to leave the same colony with a like destination, obstacles having purposely been interposed to hinder vessels that either did or would have left Surinam, and similarly laden, departing therefrom; and in the present case, both whites and blacks on board the *Deptford* had been set upon by the Dutch and Indians of Surinam, and nearly massacred, ere they could get away from that colony, of which it is stated *they were "the strength."* From hence may be seen both the hindrances in the text alluded to, and the length of time it took for their removal, not altogether overcome, as it thus appears, at the end of fifteen years; so, within a comparatively recent period, there were living witnesses to such a transfer in the persons of many *old negroes* of Antigua.

[3] This is taken from the Latin version, the English copy most probably having the name correctly spelt.

Christopher's, the mother of that and of several other colonies in its own vicinity, had also been captured by the same power; so that this was commonly marked as the *most disastrous year* that had happened to the English in those parts—as, indeed, with but a very trifling extension of time, might also be said of places nearer home, the British isles, and even the metropolis itself: for it will be remembered that at this time occurred the sailing *up the Thames* of a Dutch fleet, which threw all London into the utmost consternation, the dreadful plague by which tens of thousands were swept away, and the great fire of London, by which the metropolis itself was burnt down. But to revert to the subject more immediately in question—that of the recovery of St. Christopher's, now in the hands of the French, but included in Lord Willoughby's commission, as governor—his lordship was proceeding in the command of a fleet of thirteen or more ships, and with a proportionate body of troops on board, when, in his way from Barbadoes, the seat of his government, he was overtaken by a hurricane, which happened a week before the time at which such convulsions of nature are generally accounted to take place, or even to begin; and being driven by the violence of the tempest on a ledge of rocks, called "*The Saints*," in the neighbourhood of Guadaloupe, was *there* utterly and wholly wrecked. Samuel Pepys, Esq., in his well-known *Diary*, has left us an account of this dire disaster, in a letter addressed by him to Lord Viscount Brouncker, under date of 29th November, 1666.

"But perhaps our ill, but *confirmed* Tidings from the Barbadoes may not have reached your Lordship, coming but yesterday viz^{t} that eleven Ships, whereof two of the King's the Hope and the Coventry going thence with Men to attack St Christophers were seized by a violent Hurricane and *all sunk*. Two only of *thirteen* escaping and those with Loss of Masts &c. my Lord himself, Francis Lord Willoughby of Parham is involved in this disaster and I think two Ships thrown on an Island of the French (q^{y} Guadaloupe) and so all the Men to the number of 500 became Prisoners."

And thus his lordship, and all that were with him, most

miserably perished, on the 25th of July, 1666. On news of this disaster to Francis, fifth Lord Willoughby, of Parham, reaching England, William, his brother and successor in the title, was likewise appointed (after only a very brief interval) to his command, and where presently repairing in person, he was in Antigua on the arrival there of General Byam from Surinam, in 1667, and in April of the following year, 1668, passed letters patent under His Majesty's great seal of the Caribbean Islands, granting this, his deceased brother's friend, two estates in that island, one in the district from his said brother called "Willoughby Bay," and the other in the opposite part of the island, called "Cedar Hill," of which latter his namesake, and descendant in seventh degree of lineal descent, Sir William Byam, the present worthy President of the island, is now the owner.

Such then, viz., the recent wasting of the island by the French, its restitution to the English crown, and certain fragmentary but proprietary rights thereon on the part of Lord Willoughby, it may safely be assumed were the motives of General Byam in taking up his abode in the island of Antigua, even if he had not anterior ones of a kindred nature, and which is what we rather believe to have been the case, and that the same lands having been granted to him eighteen years before, in 1650, when in this island with his lordship's brother, Francis, the present was a mere renewal of the grant at that time made; thought necessary by reason of the late conquest of the island by the French, which, however erroneously, was taken to absorb and eat up all right in lands on the part of the former proprietors thereof; certainly a most convenient doctrine, since to all fresh grants were annexed a drawback or duty to the crown of $4\frac{1}{2}$ per cent. on annual product of the estate; but we very much question whether the principle would have admitted of *home* application, i. e. the event of temporary occupation of any part of the United Kingdom by an enemy.

By documents yet in the Registry at Antigua, it appears that Byam was still in the command of that island,

as he had before been at Surinam, and having now leisure, in the brief span of existence which yet remained for him, to take a survey of his chequered, eventful life, and the reward of all his labours in the service of his king and country for the space of thirty years, under the most extraordinary and trying circumstances the country ever underwent, he seems to have grown despondent on a retrospect of such a requital, and what we must needs call base INGRATITUDE. For, amongst the multitudinous literary treasures in the British Museum, is found, after the fashion of the times in which he lived, an acrostic of his, answering in the initial letter of each line to the several letters of which his name was composed, and together forming "*William Byam;*" and the same, in no way a mean production as a literary composition, will, we believe, admit of being described as little less than an *invocation to death* to come and take him—expressive, as it is, of no horror at the approach, in prospective, of the grim tyrant, but, contrariwise, inviting him as a most welcome guest; and, as a whole, clearly indicative of what at the same period of time was passing in the breast of his friend and late companion in arms, Sir Hugh Windham, who on the approach of death ordered to be engraved on a flat stone, and put over his grave, in St. Decuman's Church, Somersetshire, an epitaph, reflecting in the greatest degree, on the then *reigning monarch.* We are sorry we have not these lines, which we ourself, some years ago, copied from the grave-stone in the middle aisle of St. Decuman's Church, or we should prefer giving them in their entirety; more especially as the reverend historian for Somersetshire (Collinson) has not thought proper to furnish them, amongst other inscriptions to the same or Windham family; but they express that "FOR REWARD" of all his signal services, sufferings, and losses, performed and incurred in his "martyred father's cause," he "got nought but WOUNDS and SCARS." Concerning Sir Hugh Windham, we think it not here out of place to say, that the *Court Journal* itself, from which we have already

quoted, *Mercurius Aulicus*, bears witness to the great extent of his losses in the royal cause—the number for 30th of March, 1645, stating the amount thereof, in the attack on and pillage of his house, at £40,000; and, in the next generation, his patrimony had altogether passed to a stranger.

In respect to Lieutenant-General Byam, to whom we return, it seems not unworthy of remark that Major John Scott, a man of an enlarged mind, and great practical knowledge and experience in the West Indies, in his valuable writings on Guiana, (yet preserved in the British Museum,) has affixed the seal of his approbation to the choice of the people of Surinam in selecting him, Byam, for their governor, calling him, as he does, and in reference to such a choice, a "most *judicious gentleman;*" and the authors of that great work, the *Universal History*, have borne similar testimony to his merit, in the very index to their vast comprehensive undertaking, in which they mention the "*meritorious conduct* of Byam,"—referring to the body of their work for certain particulars in support of, and as authority for, such a statement.

By the wording of his will, dated 1669–1670, it would appear as though General Byam, at the time of his decease, still clung to a hope, how faint and latent soever it might be, that some tardy justice would be rendered, if not to himself, at least to his posterity, bequeathing, as he does in that document, to his three sons, *William*,[4] *Willoughby*,

[4] William, the eldest, died just as he attained the age of manhood, leaving the inheritance between his two other brothers, Willoughby and Edward; Willoughby, a colonel in the army, was commander of a corps of *Gentlemen Volunteers*, constituting a body-guard to the commander-in-chief of an expedition fitting out a second time for the recovery of St. Christopher's, under the command of General Codrington, an expedition which was completely successful in its object, but in which he received a mortal wound, of which he not long afterwards died, leaving a wife with a youthful family, all minors, to mourn his loss.—*Vide London Gazettes*, Nos. 2590–2602; *Antigua and Antiguans*, vol. ii. p. 322.

Edward was governor of Antigua (better known as of the Leeward Islands) from 1714 to 1742. At the head of a regiment of his own, raised in Antigua, and part of the 27th or Enniskillen regiment of

and *Edward*, his real estate, share and share alike, with the remarkable words appended thereto, "*in whatsoever part of the world situated*," as though to provide for the case to which allusion has been made, and necessarily comprehending in the term England, no less than Antigua; for we can hardly suppose that Surinam, in which he had had an estate, being now formally ceded by treaty to the Dutch, can be intended to be signified thereby.

He died in Antigua, in *December*, 1670, at an age when, for council, if not for physical force, he was equal or superior to what he had been at any former period of his life, viz., in the forty-eighth year of his age, the same as that of those two illustrious persons of our own time, William Pitt, and the immortal Nelson, and we believe of the same disease of which (finding his best cherished plans baffled and falsified by the event) the former died, viz., vexation of spirit, or of what is more commonly known by the term of "*a broken heart*."

And thus we close a brief *history* of the career of a Cavalier, ("*a courageous and hearty royalist*,") not drawn from romance, as a well wrought-up tale of fiction, or founded at best on a supposititious state of things, but a plain, simple, and unvarnished statement of facts, supported alike by truth and history in every portion thereof; the wanderings of the subject of this part of our memoir, being to a *three-fold* larger extent than those of the far-famed Æneas of old, and spread over, we believe, a *four-fold* period of time. For the sons of the general already named descended, on their mother's side, from the noblest blood in England, and even from royalty itself—for their descent, we say, and that of their posterity, we refer to Sir John Bernard Burke, the present Ulster-King-at-Arms' work, entitled, "Royal Families of England,

the line, he distinguished himself in the attack on Guadaloupe, carrying in gallant style the post of "*les petits Habitans*," 12th of March, 1702–3, of which transaction corresponding honourable mention is made in the *Annals of the Reign of Queen Anne*, and in the *London Gazette* of from the 6th to the 10th of May, 1703, No. 3912.

Scotland and Wales, with their Descendants, Sovereigns, and Subjects," vol. i. pedigree cxcvi., published in London in 1848, merely noticing, before we close the subject, that by the terms of their father's will, they were all directed to be sent to England, to the care of their uncles and guardians, "William and Francis Knollys," nephews of the first Earl of Banbury, for education.

JOHN, next brother of William, the Lieutenant-General, and so mentioned in the funeral certificate of their father Edward, the Precentor, and sometime of Magdalen College, Oxon, is considered as one with "*John Byam, Vexillifer*," the entry of whose *burial* occurs in the Bridgwater parish register the year of his brother's exploit before that town, viz., in 1644. He was called John, doubtless from his uncle of the same name, the rector of Clotworthy, and died in the king's service, and most probably from fatigue contracted therein.

HENRY, so called after his uncle of famous memory;

BARRY, from his father's friend and patron, the first Earl of Barrymore; and

ARTHUR, from another of his father's friends and neighbours, Sir Arthur Hyde, of Castle Hyde, but being alive in 1639, are all considered to have perished in the dismal scenes which quickly succeeded, 23rd of October, 1641, the day of the first outbreak of the Irish Rebellion, but of whom there is no particular account, and hence we arrive at the above conclusion as one which we think inevitable. A writer, referring to what transpired between the above-mentioned date, and the end of the twelve next succeeding years, viz., in 1653, says that the country, in some parts, might be traversed for miles without meeting a single human being: such, indeed, was the effect produced, not only by the massacre already treated of, but by the military operations which ensued in the country thereupon—for no less than five different armies, belonging to as many parties, either in the state or connected with the papal power, were devastating the country alternately according to their respective views, and each party in its turn suffering from the hostility of

the other—but in regard to the subject at present before us, suffice it to say, that not so much as the name of one of the above-mentioned parties, Henry, Barry, or Arthur, occurs in any of the lists we have seen of the "1649 officers," and entitled to pay as such; and so we may conclude them to have all *prematurely perished* prior to such date—that of the coming over to Ireland of Cromwell.

SARAH, the eldest daughter of Edward Byam, the Precentor, is mentioned in the will of her brother William, of the date of 1669, as his "*sister, Sarah Morley,*" the wife, or widow, it may be, of Thomas Morley, a captain in King Charles the First's army in Ireland; also,

ELIZABETH, as his "*sister, Elizabeth Kingsmill,*" the relict probably of the Rev. Augustine Kingsmill, rector of Mogeely, Rostillan, &c., in Cork, and of Barry's Court in the same county, and for whom an Elizabeth, his relict, took out letters of administration in the Prerogative Court of Dublin the same year, 1669. This Augustine, born, or at least baptised, at Milton, near Sittingbourne, in Kent, on the 2nd of September, 1604, was son of Rev. Anthony Kingsmill, a dignitary of the Church in Ireland, and who was the first of his family that settled there, and one, it is presumed, of the family of Sidmanton, in Hampshire, of which no less than *four* brothers matriculated at the University of Oxford on one day, in the year 1553, and of whom (though their Christian names be not given) one is believed to have been Andrew, "a learned and pious person," says Wood; a second, John, Demy of Magdalen College, then aged sixteen, and Fellow three years later, in 1556; and a third, Thomas, who running the same course, was a Fellow of Magdalen in 1560, afterwards Public Orator of the University, and Professor of Hebrew therein.

JOAN, the fourth daughter of Edward Byam, Precentor of Cloyne, is also mentioned in the will of her brother William, as his "*sister, Joan Mills,* the wife, or it may be widow, of Thomas Mills, Esq., of Ballibeg, in the county of Cork, late a captain in King Charles the First's army in Ireland; and

ANNE, the fifth and youngest daughter of Edward Byam, the Precentor, according to the funeral certificate of 1639, is mentioned in the will of her brother William, of 1669, as still "Anne Byam," and of course unmarried. And thus we have traversed the whole of Edward the Precentor's children, as enumerated in his funeral certificate, both male and female: and to this we now append a slight notice of his (Edward Byam's) elder brother's son, *i. e.*, Henry, the second son of Henry of Luckham, D.D., born 1521, entered the University of Oxford, at Lincoln College, 24th of November, 1637, then aged sixteen, and from thence was elected a student of Christ Church, from whence he took his B.A. degree the 26th of June, 1641, and afterwards, no doubt, was one of the four sons referred to by Anthony Wood, as captains in the regiment raised by his father's influence in those parts, and wherein the Doctor had altogether five sons engaged. On the visit to the University of the Parliamentary Commissioners, in 1648, "Mr. Byam" was in the number of the students of Christ Church expelled for his and their loyalty to the crown, and which "Mr. Byam" we conclude to be no other than this Henry, though we find one of the name, and, we presume, family, a "gentleman soldier," buried at St. Martin's, Carfax, the 30th of May, 1644; and, indeed, the havoc made in the family by the civil wars was most fearful, with the sole exception of William, who emigrated, eventually cutting off root and branch, young and old, but especially the former, to the number nearly of twenty persons, from whom succeeding and all future generations were to spring. In a posterior age, however, two brothers, sons of a grandson of William who emigrated, appeared for entrance at this university, but were apparently arrested by the hand of death before matriculation, and that too in a single *fortnight*, the one dying the 23rd of June, and the other the 6th of July, 1714, (both, by tradition, of the small pox,) and were buried in the same grave, in the chancel of "St. Tole's" Church, Oxon, where was, till the late re-paving of the floor, an inscription, of which Sir J. Peshall, in his *History of Oxford*,

has preserved the following memorial, now otherwise perished :—

"*Willoughby, son of Col. William Byam, born in the division of Old North Sound, in the Island of Antigua, died July the 6th,* 1714."

"*Yeamans, his second son, died June 23rd,* 1714."

Their ages are not given, but we have reason to believe that of the eldest was not more than thirteen, and the youngest twelve,—certainly tender ages for the university, but yet not beneath those at which some other members thereof have been admitted, though it may be rarely. Certain it is that, whether justly or unjustly, the event had a sinister influence on the fortunes of Oxford, as far as this family was concerned, for when Edward, the next brother to those *there* interred was ready, in point of age, for the university, instead of Oxford, he matriculated at Trinity College, Cambridge. Nevertheless Samuel, the son of Major Samuel Byam, entered as a Commoner at Queen's College on the 8th of June, 1729, and the following is an extract concerning him, taken from the matriculation register, by the favour of Dr. Bliss:—"*Coll. Reginæ*, 1729, *Junii* 18, *Sam. Byam, ætat.* 17, *Sam. Filius de Insula Antegoa, Arm. Fil.;*" but he does not appear to have taken any degree.[5]

Another Samuel Byam, of this family, matriculated at University College, the 24th of January, 1788, and took all his degrees there,—viz., his B.A. the 21st of October, 1791; his M.A. the 10th of July, 1794; his B.D. the 22nd of April, 1807, and his D.D. two days subsequently, on the 24th of April, 1807. His name in the matriculation register stands as follows:—"*Coll. Universitatis*, 1788, *Januarii* 24, *Samuel Byam*, 18, *Guilielmi de Mil-*

[5] This Samuel died in Antigua, the 13th of January, 1738, and was buried at St. George's, in that island, on the following day. He was ancestor, in the female line, of the families of Frampton, of Morton, Dorset, and of Shirley, of Eatington Park, of which latter, two, father and son, have both been Members of Parliament for South Warwickshire. In Burke's *Commoners, vide* vol. i. p. 49; vol. iii. p. 419; vol. iv. p. 193.

ford Haven, com. Pem. Arm. Fil.;" *i. e.*, of Lanian, a seat he had near Milford Haven.

This Samuel enjoyed the living of Wyke Regis, near Weymouth, and subsequently that of Catterick, in Yorkshire, in possession of which latter he died, at Brussels, the 24th of April, 1816, being also at the time chaplain in ordinary to His Majesty King George III.

Edward Gamage Byam, senior Captain in H.M.'s 59th Regiment of Foot, born 30th of June, 1823, entered at Pembroke College, Oxon, 1840. He is son of William, (now Sir William Byam,) the President of Antigua. All five being descendants, in the *male* line, though in different degrees, from Edward Byam, sometime of Magdalen College, Oxon, and retrospect of whose position—his own—his brothers'—his father's—towards the Church of England, remounting, as does the same, to nearly the original thereof, we cannot close without taking a yet more perfect and comprehensive glance at our own place, in respect to an establishment not only springing out of, but fully identified with, the most glorious event of modern times—a Reformation in religion—in respect to which we find ourselves to bear a singularly near affinity, being, in the three centuries which have elapsed since the light of that glorious constellation of the moral world first broke in on our benighted land, lineally descended from no less than *eight* learned ministers of the Church of England, composed of all orders of the priesthood,—bishop, dignitaries, and parochial ministers, as the subjoined table will more particularly and distinctly show:—

Parochial Ministers.	*Dignitaries of the Church.*	*Bishop.*
LAWRENCE BYAM, Rector of Luckham, Somerset, from 1574 to 1614.—(Paternal ancestor.)	ANTHONY EAGLESFIELD,[6] Prebendary of Wells, from 1599 to 1630.—(Paternal Ancestor.)	ULIC, or ULYSSES BURGH,[7] Bishop of Ardagh, created by letters patent, dated the 6th of April,

[6] Anthony Eaglesfield entered Queen's College, Oxon, the 17th of June, 1572, was elected Fellow 1577 or 8, and presented in 1579 to the rectory of Charlton-super-Otmore, in Oxfordshire, a college living; in 1576 he took his B.A. degree.

[7] Previous to his elevation to the episcopal bench, this prelate had passed through the several stages of Dean of Emly, Precentor of

ULIC BURGH, Rector of Dungarvon, from first part of seventeenth century.—(Maternal ancestor.)

RICHARD BURGH, Rector of Tipperary, A.D. 1770.—(Maternal ancestor.)

EDWARD BYAM, Precentor of Cloyne, from 1627 to 1639.—(Paternal Ancestor.)

RICHARD BURGH, Precentor of Emly, from 1661 to 1668.—(Maternal Ancestor.)

RICHARD BURGH, Precentor of Emly, from 1690 to 1739.—Maternal Ancestor.)

consecrated at Christ Church, Dublin, the 11th of April, 1692, being forty-first bishop of that diocese, Mael, a Briton, and nephew of St. Patrick, being the first, A.D. 454.—(Maternal ancestor.)

Altogether presenting a phalanx of clergy of the Reformed Church of England and Ireland which, it is believed, is not surpassed, even if equalled, by the well-known clerical, but now ennobled, families of Nelson and Thurlow; and, if collaterals were to be counted, the number would be instantly more than doubled; and include the several names of Fleet, Mascall, two Periams, (father and son,) Balch, two Gibbes, (father and son,) Watts, three Kingsmills, (Augustine, father, and grandfather,) besides others too tedious here to be more particularly specified, not less than thirty in all, from whom we are either lineally descended, or closely allied by marriage, during the same period of time.

APPENDIX.

WILLIAM FLEET, born at London, rector of Selworthy, Somerset; took his B.A. degree, 11th December, 1564.

WILLIAM MASCALL, born at Gloucester, rector of Clotworthy, Somerset; matriculated at Oxon, 1565; took his B.A. degree, 1569.

EDWARD PERIAM, born in Devonshire, rector of Rownington, Somerset; took his A.M. degree, 15th April, 1589.

SAMUEL PERIAM, rector of Rownington, Somerset, son of the former.

THOMAS BALCH, vicar of Dulverton, Somerset; took his B.A. degree, 1626.

JOHN GIBBES, rector of Clotworthy, Somerset.

Emly, Prebendary of Limerick, Cashel, &c.; and he was *paternal* ancestor of General Lord Downes, K.C.B., Knight of the Russian order of St. Anne, of the Portuguese of the Tower and Sword, &c.

THOMAS WATTS, vicar of Dulverton, Somerset; took his A.M. degree, 18th March, 1571.

ANTHONY KINGSMILL, rector of Monkton, Isle of Thanet, from 1579 to 1585; vicar of Milton, near Sittingbourne, from 1584 to 1616, when he died, and where he was buried.

ANTHONY KINGSMILL, born in or about 1576; of Trinity College, Cambridge; took priest's orders in 1599; vicar of Tongue, Kent, 2nd of November, 1603; emigrated to Ireland; vicar of Bregoige, Rostillan, and Mogeely, and Prebendary of Cloyne, 1633.

AUGUSTINE KINGSMILL, of Barry's Court, co. Cork, born at Milton, Kent, August, 1604; took both deacon and priest's orders in 1633; succeeded his father in the vicarages of Rostillan and Mogeely same year.

Extract from *Mercurius Aulicus*, published at Oxford,[1] "for the purpose of communicating intelligence of the court to the rest of the kingdom." For the week of from 2nd to the 9th of February.—*Tuesday, February the 4th*, 1644.

"Now as this groundless rebellion usually drives them (the Parliamentarians) into horrible contradictions, so they generally rail at us (the Royalists) for doing anything which they themselves practice; for 'tis incredible what vain pamphlets have been only spent in railing at such as would have had *Browne*[2] to deliver Abingdon to his Majesty, though they have been since busy to bribe over divers of his Majesty's garrisons; more particularly the town of BRIDGEWATER, in Somersetshire, *was fairly bid for* this last week; for Colonel Blake,[3] the Rebels' Governor of Taunton, offered £1,000 to Captain Byham (Byam), of the garrison of Bridgewater, to betray that town to them; the Captain, *a courageous and hearty loyalist*, immediately acquainted Colonel Windham,[4] the Governor, who *bid him* continue the

[1] Head Quarters of the King: edited by Sir John Berkenhead, and printed by H. Hull, for W. Webb.

[2] Project of Brown, Commander of the Parliamentary forces at Abingdon, for the delivery up of that town to the king.

[3] Afterwards the celebrated Admiral of that name, Robert Blake.

[4] Edmund Windham, eldest son of Sir Thomas, of Kentsford, parish of St. Decuman's, in the county of Somerset, brought up to arms in the Low Countries, and one of the first that appeared in arms for Charles I.: he survived the Restoration, after which he was made Knight-Marshall of England, and died in 1682; he had been of the Privy Chamber to Charles I., and was commonly known as *Nurse Windham*.

treaty, and get what he could from *Blake:* the articles were agreed on, that Blake and his fellow-rebels should march towards Bridgewater on Sunday night last, (February the 2nd,) and the Captain being then Captain of the Guard, was to let down the drawbridge, and unlock the turnpike, (and) to let them all in, at four of the clock next morning, for which they were to give him £1,000 whereof he received £50 in hand: the rebels came accordingly, and the captain kept punctual word with them; for just at that hour the rebels' 1000 horse and foot came near the town, Captain Byham (Byam) let down the bridge himself, and unlocked the turnpike, insomuch that Captain *Weems,* a Scot, who led on the rebels, came *upon* the bridge and cried *follow, all's our own,* but at that instant, Captain Byham (Byam) gave fire to a piece of ordnance, charged with case-shot, which dispatched that eager *Scot* and many others, dead in the place. There were fifty killed, and had the garrison horse been as ready to follow their commander, few of the rebels had retreated back to Taunton; as to Captain Byham (Byam) he is to take advice from some able lawyer, how to recover the rest of his *thousand pounds,* for that he kept promise, both in letting down the bridge, and unlocking the turnpike; but we hear the Captain is fully satisfied, having already received £50 in money, and another fifty in rebels."

Latin inscription on a monument at Luccomb, Somersetshire, to the memory of the Rev. Henry Byam, DD., for fifty-five years the rector of that parish; and also chaplain of Charles II., and *companion of his exile,* as herein stated.

Non procul hinc sub marmore congenito,
sepultum jacet corpus Henrici Byam;
ex antiquissimâ Byamorum Familiâ oriundi,
Sacrosanctæ Theologiæ Doctoris insignissimi,
hujus Ecclesiæ, & proximæ Selworthianæ
Rectoris, pastorisque vigilantissimi;
Ecclesiæ Cathredralis Exoniensis Canonici,
Ecclesiæque Wellensis Præbendarii,
Serenissimæ Majestatis Caroli Secundi Regis
Capellani et Concionatoris ordinarii;
necnon ejusdem sæviente illâ Tyranide,
et semper execrandâ Phanaticorum Rebellione,
Terrâ Marique Comitis, Exulisque simul.
Ex meliore luto ejus constructum corpus,
post annos tandem octoginta et novem,
anno salutis millesimo sexcentesimo sexagesimo nono,
morti, non tam triumphanti, quam invitanti, placidè cessit;

sed extat adhuc, viri hujus optimi,
celebrius multo hoc et ornatius monumentum;
non marmore perituro, sed Typis exaratum
perpetuis, scripta; scilicet, ejus planè divina;
ubi animi vires et summum ejus ingenii
acumen, intueberis simul et miraberis.
Lugubrem hunc lapidem, honoris et reverentiæ indicem
posuit Filius ejus obsequentissimus Franciscus Byam:
instauratum Mariâ & Ceciliâ Wood, Año Dñi 1713.

Instauratum iterum A.D. 1862 ob Honoris et Reverentiæ causam a quibusdam ejusdem nominis et perantiquæ Familiæ, oriundis scilicet a fratre defuncti Edvardo, de Litter et Castle Lyons in Hibernîâ Rectore, Ecclesiæ Cathedralis Clonensis Cantore et Prebendario de Lismore.
Ille Edwardus Byam sepultus erat
apud Castle Lyons A.D. 1639.

GRADUATES AND UNDER-GRADUATES OF THE UNIVERSITY OF CAMBRIDGE OF THE BYAM FAMILY,

TOGETHER WITH THE LINEAGE OF THE SAME, AND THAT OF THE CORRESPONDING MEMBERS OF THE SAME FAMILY OF THE UNIVERSITY OF OXFORD, AS WELL AS OF OTHERS OF THE NAME.

"CONCESSI CANTABRIGIAM AD CAPIENDUM INGENII CULTUM."

ALTHOUGH not a necessary sequence to the foregoing, we conceive it not an unfitting accompaniment thereto, to add the names of such of the family as have been educated at the sister University of Cambridge, since the death of the brothers, Willoughby and Yeamans Byam, at Oxford, in 1714, and the first on which list is Edward Byam, Esq., of Cedar Hill, Antigua, Clay Hill, Middlesex, Lanian, county of Pembroke, brother to the two last named, and who was admitted a student of Trinity College, Cambridge, the 29th of June, 1728, ætatis sixteen, and died at his seat at Lanian, in Pembrokeshire, the 13th of June, 1768, and was buried at St. Mary's, Pembroke, where is a monument to *his* memory and that of his wife.

Colonel William Byam, of Pensive Hall, Antigua, and of Westborne House, Middlesex,[1] grandson of William, the governor of Surinam, of whom, as the son of Edward, of Magdalen College, so much has already been said, was born at Pensive Hall, the seat of his father, Edward, many years Governor of the island,[2] (from 1715 to 1742,) on the 3rd of July, 1706, and admitted, 21st June, 1720, at Christ College, Cambridge, where he took his B.A. degree in 1724. He died at Barbuda, (an island, the whole of which he and his *uterine brother*, Samuel Martin, the father of the first baronet of that name, conjointly rented of the Codrington family,) the 26th of September, 1755.

It will be seen from what is above intimated, that the junction of the families of Byam and Martin, so inseparable as not at times to be distinguishable, was on the *mother's side*, both having alike the same parent and common origin in the person of "Lydia Thomas," the aunt of the first baronet of that name.[3] Each of such two parties, knitted together in the bonds of the closest fraternal affection, thenceforth imposing for a Christian name on his posterity the surname of the other, and the

[1] This gentleman was a great adept in all the accomplishments requisite, in the opinion of the age, to complete the character of a *finished gentleman*, it being reported of him, that he once in fencing foiled his own master, the celebrated Figg—(see Ireland's *Hogarth*) —who lay at his mercy; and he is said to have equally excelled at quarter-staff. He died in saving from a watery grave some of his fellow-creatures, wrecked on his island of Barbuda, through the cold thereby caught. There is a good portrait of him at Cedar Hill.

[2] Commanded his own, an Antiguan regiment, and part of the 27th, or Enniskillen regiment of the line, in an attack on "Les petits Habitans," an important post in the island of Guadaloupe, which he carried in the most gallant style, on the 12th of March, 1702–3.—*Vide Annals of the Reign of Queen Anne; British Empire in America; London Gazette* of from the 6th to the 10th of May, 1703, No. 3912; *Antigua and Antiguans*, published in London, by Saunders & Otley, Conduit Street, 1844.

[3] Governor Sir George Thomas, Bart., who died at his house, in Upper Brook Street, Grosvenor Square, London, the 31st of December, 1774, and for a sketch of whose life, drawn by a masterly hand, see *Gentleman's Magazine* for September, 1775.

other that of the first, as at present or lately exhibited in the cases of Sir *Byam* Martin, G.C.B., the present distinguished Admiral of the Fleet,[4] and the amiable owner of the beautiful seat on the Thames, of Bankside House, near Kingston, *Byam* Martin, Esq., late Governor of Amboyna, and Resident at Hyderabad, on the one side; and of our own late brother and uncle, *Martin* Byam, on the other.

The Rev. Francis Byam, brother of the preceding, rector of St. John's, Antigua, and Commissary of the Bishop of London (or Vice-Bishop) in the Leeward Islands, was born at Pensive Hall, the 3rd of May, 1709, was admitted ——— 1728, a student in Trinity College, where he took his B.A. and his M.A. degrees, the former the ——— and the latter the ———. He held for some time the living of Fonthill Gifford, in Wilts, and according to Cole's MSS., in the British Museum, was for some while Fellow of Trinity College, Cambridge; he made several valuable communications to the Royal Society, the originals of which are still preserved by that society, and copies whereof may be found amongst their printed *Philosophical Proceedings*.[5] He died on his passage from

[4] Since foregoing was written, the death of the distinguished person alluded to, the Admiral of the British fleet, and Vice-Admiral of the United Kingdom, has been announced as occurring at the house of his son, Rear-Admiral Fanshaw Martin, Superintendent of Portsmouth Dockyard, Saturday, 21st of October, 1854.

[5] One of the topics embraced is a singular petrifaction found in a quarry, out of which the town of St. John, or a portion thereof, had been constructed; and another has relation to the quantity of rain which had fallen in the island during a given number years. The first consisted of a fish, in the West Indies called the "*Old Wife*," found in a block of stone taken from a mountain *two miles* distant from the sea, and in an elevation of *three hundred yards* above the level of the high water mark—a communication which excited much attention at the time, and drew forth the critical remarks of Arthur Pond, a learned member of the society, addressed to the president thereof, the Earl of Macclesfield, and likewise caused an engraving of the petrifaction to be made, to be found in the *Philosophical Proceedings* for May, of the year 1755. The years to which the other subject involved had relation were those of 1751–2–3 and 4, and the rain that had fallen during them in Antigua.

Antigua to England, in July, 1757, and was succeeded in his rectory of St. John by his kinsman,

The Rev. Henry Byam, more commonly called Dr. Henry Byam,[6] of whose degrees, when and where taken, we are unable to give any positive account; only we presume, like most of his family at this period, he was a Cambridge man, as well as his predecessor in the living of St. John (the capital of Antigua). He, too, died at sea, on his passage from the West Indies, in 1760, or three years later than his cousin; and which seems a most singular coincidence, that, sharing the same name, holding the same preferment, they should have met with the same fate—a watery grave—within so short a time the one of the other.

Martin Byam,[7] so called from his uncle, Colonel Samuel Martin,[8] (the grandfather of Sir Henry Martin, Bart., and of Sir Byam Martin, G.C.B., Admiral of the Fleet,) and eldest son of the last-named William Byam, (who took his B.A. degree in 1724,) was admitted a Fellow Commoner of Sidney College, the 30th of April, 1761, but took no degree.

Sir Ashton Warner Byam, (son of Francis aforesaid,) Attorney-General of Grenada,[9] a gentleman of singular forensic knowledge, and the great luminary of the law in the western world, was born the 1st of June, 1744, entered at Sidney College, ——— where he took his B.A. and M.A. degrees, and won other university honours, he

[6] *Vide* Map of Antigua, taken from actual surveys, and published in London, 1749, to which he was a subscriber.

[7] He was member of His Majesty's (George III.) Council for Antigua; born in Norfolk Street, Strand, London, the 29th of September, 1742; married at St. John's, Antigua, 2nd of November, 1775, Elizabeth, daughter of Stephen Blizard, Judge of the Common Pleas in Antigua, and relict of William Warner, Esq.; but died, S.P., at Lyndhurst, Hants, where he was buried, June, 1805, and a monument raised to his memory.

[8] One who combined in himself the several qualities of a Christian, a scholar, and a gentleman.

[9] He was a great friend of Sir Arthur Pigott, Attorney-General, who was well nigh Lord Chancellor of England, when a new political movement unsettled the arrangement.

was, first, Senior Optime, and, second, Chancellor, and ———, 1763; a Member, Prizeman, 1764, and, subsequently, a Fellow of St. Peter's. He was knighted the 28th of October, 1789, but died suddenly in Antigua, the 25th of December, 1790, and was buried there, at St. John's, the following day.

Rev. Richard Burgh Byam, some time a member of His Majesty's (George III.) Privy Council for the island of Antigua, in virtue of which office he was entitled "*Honourable*,"[1] having, like others of his family, to the number of ten, been educated at Eton, was admitted a scholar of King's College, Cambridge, in July, 1804, and became a Fellow of that establishment, where he took his B.A. degree in January, 1808, and that of M.A. in 1811. He was Tutor to his College, and Dean of Divinity, from 1821 to 1828. In 1827 he was presented to the rectory of Sampford Courtney, which he exchanged for the united vicarages of Kew and Petersham. In 1825 he was appointed one of the Whitehall preachers, and soon after that date, chaplain to H.R.H. the Duke of Sussex. On two several occasions, in 1827 and 8, he was selected by his college as "*Examiner*" for the "classical Tripos." He was grandson of the above-named William, and is brother to the author of the present pages.

William Byam, (brother of the Captain, of Pembroke College, Oxford,) was born the 10th of February, 1828, entered ——— 1845, at Trinity College, from whence he took the degrees of B.A. and M.A., the former in January, 1849, and the latter in July, 1852, and, being a barrister-at-law, was admitted a member of the Inner Temple the 22nd of November, 1845, but, to the inexpressible grief of all his family, died in Antigua, of the yellow fever, the 30th of June, 1853, unmarried. He was son of the Honourable William Byam, (now Sir William Byam,) of Westwood House, near Southampton, President of Her

[1] In like manner, literally, as the Maids of Honour to the Queen, but in a sense much more strictly analogous to the term "*Right Honourable*," by which the Privy Councillors in England are universally designated.

Majesty's Council for Antigua, and nephew of General Edward Byam, of Warblington Lodge, Hants.

In taking the review already made, one point yet remains for notice, and the mention of which will not admit of further delay, and hardly of omission altogether. We mean the lineage of him with whom this account began, viz., the Rev. Lawrence Byam, as the father of Edward Byam, to whom the whole matter and present Memoir itself bears the most primary relation, and including, of course, the descent of his clerical brethren, Henry and John. Now, concerning the first of the two last named, Henry, it has been stated in the epitaph on his monument, in Luckham Church, written by Dr. Hamnet Ward, incumbent of the neighbouring parish of Porlock, and also preacher of his funeral sermon, an epitaph given at length by Wood, in his *Athenæ Oxonienses*, and by Collinson, in his *History of Somersetshire*, that he was "oriundus ex antiquissimâ Famliâ Byamorum,"[2]—an expression that at once leads us to the subject-matter in queston, in order to see its force and true value in the present instance. Now, in the technical form of the expression, it must be confessed that it is not borne out by the fact, since the family, by the *name* it then bore, in 1669, was by no means *ancient*, and little more than a century old; but, considered in regard to the stock from whence it sprang, in the male line, (the standard for all families,) was extremely *ancient*, beyond what fell to the lot of hardly any other family whatever, and that which fully justified the superlative degree here employed.

We have said that, viewed solely in connection with the *name*, the family was by no means ancient, because it is to be observed that the expression "*most ancient*," used in 1669, was, in the first instance, employed by the user thereof, of and towards one born in 1580, when it had hardly existed for the space of *half* a century, having had its rise in some year shortly after 1523, when the

[2] See Appendix, *ante*, p. 52.

ancestor of Henry, towards whom the term was in the first degree employed, was included in the Bath subsidy rolls, not as Byam at all, but under the appellation of "Thomas ap Yevan," who was the great-grandfather of the said Henry, the subject of the epitaph: the name (deduced from that of the above Thomas, the son of Evan, *vulgò*) Yevan, viz., Ap Yevan, developing itself by degrees, and in a manner hereafter to be treated of.

But, considered as a family independent of a surname at a comparitively late date imposed on it, it is of the most remote antiquity, remounting, as it does, according to the most assured testimony, to the third century of the Christian æra, and as that which may be interesting to both the classic and historic reader, to Gwawl, *sister of the Empress Helena*, of world-wide fame, the wife and widow of *Constantius Clorus*, *Emperor of Rome*, who died A.D. 306, and mother of *Constantine the Great*, who deceased A.D. 337. We have collated all the Welsh MSS. which we could find in the British Museum, or elsewhere, with a view either to the negation or establishment of a fact which, if determined in the affirmative, would convert a striking feature of British history into one of both European and Asiatic concern and moment, as far as the Roman empire extended, and even beyond the limits thereof; and we are bound to say, that all manuscripts agree with one accord in announcing the fact wheresoever we might expect to find it, without the omission of it in any one place where a reasonable expectation could be formed of discovering it. Fortunately it has not been left for us to vindicate the authenticity of the British manuscripts themselves—*that* we consider to have been done by an abler pen than our own, even by that of Sharon Turner, the Saxon historian himself, in his *Vindication of the Genuineness of the Writings of the Ancient British Bards*, of the æra now adverted to, and one order of whom is well known to have been established for the express purpose of recording and preserving information of the kind at present in question, of a genealogical nature—the civil rights of the people, in

many cases, being made not only subservient thereto, but altogether dependent thereon, as may be seen by the one fact alone, of no person of foreign extraction being allowed to enter on his full rights as a denizen till he had qualified himself for their enjoyment by a residence in the country, he and his ancestors, of nine generations.

Now to preserve the authentic memorials necessarily supposed in such an order of things, and covering, as they would do, more than the period of three centuries of time, evidently required an institution as perfect and as authoritative as that of the College of Arms in our own time. From records, then, so originating in the long cherished usages of a people, and otherwise of the most authentic description, we learn that Gwawl, and her sister Helena, as well as her brother, by the name of Cenaw, were all the children of Coel Godebog, or Coel the Incontinent, a native King in Britain, doubtless by the permission or with the sufferance of the Romans, according to the custom of that people, as set forth by Tacitus and other historians;[3] and we further learn from the same source, that in Coel's[4]

[3] The Rev. John Williams ab Ithel, M.A., rector of Llanymowddwy, Merionethshire, in his introduction to the poem of the *Gododin*, and its translation, published by Longman & Co., London, October, 1852, says, that "the conquests of Rome, in Britain, did not finally destroy, nor indeed to any material extent alter, the national features of Prydyn; a circumstance," he says, "which is evident from the manner in which the conquerors thought fit to incorporate into their own geographical vocabulary many of the local names which they found already in use: and above all, from the purely *ancestral character* which the native chieftains exhibited, *on emerging from the Roman ruins in the fifth century.* Indeed, to permit the defeated princes, under certain restrictions, to enjoy their former rights and jurisdictions, was perfectly in accordance with the usual policy of the Romans, as we may learn from the *testimony of Tacitus*, who remarks, in reference to the British King Cogidunus, that *they granted to him certain states according to ancient custom*, and the reason assigned is, that they might have EVEN KINGS for their subjects."—(*Vide* Tacit. *Julii Agric. Vita*, cap. xiv.) "The homage of the subjugated provinces seems to have consisted principally in the payment of a tribute of money, and the furnishing of soldiers for foreign wars."

[4] It is stated that Constantius Clorus, coming into the island in no more elevated a character than that of senator of Rome, married his

territory were included both the city of London and present town of Colchester,—that Gwawl, his eldest daughter, was the wife of Edeyrn, the son of Padarn or Ap Padarn, a Prince of the Brigantes, or Northern Britons, whose territory is said, by some writers, to have been composed of the modern counties of York, Lancaster, Durham, Westmoreland, and Cumberland. The descent from hence, in the MALE LINE, to Caradoc Vraich-Vras, the point at which the English heralds have, in respect to the family at present in question, taken up the subject, is short, clear, and indisputable: the issue of the marriage between Gwawl and Edeyrn being Cunedda Wledig—one, we conceive, with King Kenneth in Scottish story,[5] a prince to

daughter Helena, shortly before the decease of her father, who died A.D. 289, after a reign of twenty-seven years. Coel's brethren, with Coel himself, children of Tegvan, King of the Trinobantes, Iceni, and Damnonia, were Leolinus=Llewellyn, Marius=Meyric, and Traharne, according to these MSS. were all senators of Rome—thereby confirming what Sharon Turner has in one place said, that "some of the Britons were amongst the most conspicuous and eminent at the Roman bar," &c.

[5] The difference in the orthography, great as at first sight it may appear, instead of negativing the proposition, in our judgment only serves to confirm it; for, on an analysis of Cunedda, and placing it in apposition to Kenneth, the two names appear to us scarcely less than identical, as we will now show. First, then, the *C* in Welsh, with which Cunedda begins, possesses the power of the letters of *C* and *K*, to the exclusion altogether of the latter from its place in the alphabet, and herein, consequently, is presented no diversity in the initials of the two names. The *u*, which in Cunedda next follows, is equivalent to the first *e* in Kenneth, of which it possesses the power and sound. The *n*, which comes next, is, of course, identical in the two names, the doubling of which, as in Kenneth, being, it appears to us, merely a matter of taste, and an operation which might be dispensed with without violence to the sound. The *e*, which next follows in the two names, and in one for the second time, is of course also identical; and the *th*, with which Kenneth concludes, is the closest approximation there is to the *dd* in Welsh, and for which, as in Blethin, (for Bleddin,) those letters are frequently substituted; the concluding *a* in Cunedda being, we think, put more for the sake of euphony, and as an appropriate final letter, after the manner of the Latins, than as one there by absolute necessity. Again, the cognomen "*Gwledig*," which follows Cunedda as an adjunct, is nothing more than the prefix which usually accompanies Kenneth, "King Kenneth," and signifies the same thing

whose kingdom, originally consisting of "the Gododin," with Carlisle for its capital, according to the *Iolo MSS.*, and embracing a large portion of Scotland, was added, or rather awarded, by his imperial cousin of Rome, the Principality of North Wales, in right of his maternal grandmother Stradwen, a descendant of Caradoc ap Bran, (Caractacus in English and Roman history,) and daughter and heir of Cadvan ap Conan. Cunedda, who was the ancestor of the Princes of Wales generally, amongst his other children had a son Eineon, from whom "Caer Einon," the town in Merionethshire, now of some thousand inhabitants, was called. Eineon, surnamed Yrch, or the Noble, had by Brauste, his wife, a son Llyr (pronounced Lear) Molwynog, or the Impetuous, and who, marrying Gwenllian, the daughter of Brychan ap Aulach, Prince of Garthmadryn, (a country since, from him, called Brecknock,) had a son Caradoc, with whom, as from a source, the English heralds have began the descent of the family under notice, and henceforward carried on the same, from about A.D. 520, when Caradoc lived, to 1841—date of their last certificate on the subject. This Caradoc, from the great strength he possessed in his arm, and force with which, in consequence, he hurled the spear, according to the Latin poet in like case

"———— quantus
In clypeum assurgat quo turbine torqueat hastam,"—*Virgil,*

obtained the cognomen of *Vraich-Vras*, literally meaning, in the radical terms, Braich-Bras, of which Vraich-Vras are merely the light forms or transmutations, "*brawny in the arm,*" words in their substance and essence still retained *in the French language*, from the Gaulish element of which it, in common with the Welsh, partakes, and as exhibited in the words, *bras*, the arm, and *gras*, fat. Facts, in commemoration of which, in

—king or sovereign: and thus we think the two names, whatever diversity in appearance they may present, are essentially and in essence *one* and *the same;* but all this we throw out as a basis for disquisition, rather than venture to lay down authoritatively.

all ages, have been assigned to Caradoc, the armorial bearings of *sable*, a chevron between three spears' heads *argent*, embrued, still borne by many of his descendants of the Principality.

Of all the illustrious chiefs in Cambrian story, we know of none more famous than he, celebrated as he is in several of the Triads—amongst the most ancient documents in the island—and even in a stanza attributed to King Arthur himself, who therein emphatically styles him *the pillar* of Britain, and which in the original runs as follows:—

> "Sef ynt vy nhri chadvarchawg,
> Mael hir a Llyr Lluyddawg,
> A Cholovyn Cymru Caradawg."—*Triad* 29.

And so celebrated was he, that even his charger, like the *war steeds* of Alexander the Great, and the late Duke of Wellington, has come in for a portion of his fame, as is to be seen in "Trioedd y Meirch," *Myv. Arch.* vol. ii. p. 20, in which the qualities of his horse "*Lluagor*," like those of "Bucephalus" of aforetime, and "Copenhagen" of our own, are greatly extolled.

Dr. Guest is of opinion that, after the death of Arthur, whose chief support he had been, and who died, it is said, in 542, he, Caradoc, "continued for some years to stem the tide of Saxon invasion in South Britain," leaving, at his death, he says, the same "perilous duty to his son, Cawrdaf, one of the three British kings who were raised to the throne by the general convention."

This Caradoc, it appears, lost his life in the fatal battle of Cattraeth, fought on the borders of Gododin, a *then* kingdom in Britain, of which his ancestor, Cunedda Wledig, had been the sovereign, fought A.D. 570; an action, it may be observed, which decided the irreversible destines of the northern portion of the island, transferring, as it immediately did, the sceptre thereof from the British to the Saxon race.

The bard Aneurin, who celebrates the feats of arms of all the British leaders engaged at Cattraeth, in a poem entitled *The Gododin*, still extant, though 1300 years old,

has devoted an entire stanza, the 30th, to Caradoc, besides mentioning him in a second, the following, or 31st; and in the former he cites no less than four witnesses by name in proof of his great martial prowess. It has been computed that, on one side or the other, no less than 300,000 combatants were engaged, or 145,000 on that of the Britons, outnumbered, as they were, by the army of the Saxons. The battle lasted a whole week, during the first three days of which fortune decidedly declared herself in favour of the Britons, insomuch that they recovered in that time some of their lost territory; but in the four last, she utterly forsook them, and pronounced in favour of the invaders, who obtained a complete victory. The carnage is represented as most frightful; but three chiefs of the Britons, the bard Aneurin, and two others, alone coming out of the battle with their lives.

By some best qualified to form a judgment thereon, great encomiums have been bestowed on the poem, as one which will admit of comparison with the best productions of antiquity. This opinion, we presume, has been formed from such portions of the poem as have come down to posterity in their more perfect form, and so are best understood by critics; for we observe that others are still undergoing the closest scrutiny and verbal criticism of the learned of the Principality, with a view of ascertaining the true significancy of many words, now nearly obsolete, but employed therein, and as to how far the poem itself is perfect and entire in all its parts and proportions; but it is due to the author of this most venerable composition to say, that the favourable judgment passed on it by modern critics is fully borne out by the opinions of their predecessors in past ages,—one of whom, David Benvras, a poet who lived between six and seven hundred years ago, about A.D. 1200, considers it was amongst the loftiest aspirations of a bard's ambition "to *sing praises as Aneurin of yore, the day he sung the Gododin.*" Risserden, who lived a century later, expresses himself in similar terms,—"*a tongue with the eloquence of Aneurin of splendid song;*" and Sevenyn, who lived fifty years

later, about 1350, says, in so many words, "*the praise of Aneurin proclaimed by thousands.*" So that, altogether, we have a right to consider that the eulogy passed on this ancient poem, as well by a past as the present generation, is not undeserved, however, from a variety of causes, we may feel incompetent duly to scan its merits; whilst, therefore, *sub judicibus lis est*, instead of a versification in which we would fain infuse the fire and genius of the original, in regard to the stanza we now propose introducing concerning Caradoc, we shall content ourselves with the literal translation of the same, as given by the Rev. John Williams, rector of Llanymowddwy, in Merionethshire, as follows:—

STANZA XXX.

Pan gryssyei garadawc y gat	When Caradawg rushed into battle,
Mal baed coet trychwyn trychyat	It was like the tearing onset of the woodland boar;
Tarw bedin eu trin gormynyat	Bull of the army in the mangling fight,
Ef llithyei wydgwn oe anghat	He allured the wild dogs by the action of his hand;
Ys vyn tyst ewein vab eulat	My witnesses are Owain the son of Eulat,
A gwryen a gynn a gwyrat	And Gwrien, and Gwynn, and Gwriad;
O gatraeth o gymynat	But from Cattraeth, and its work of carnage,
O vrynn hydwn kynn caffat	From the hill of Hydwn, ere it was gained,
Gwedy med gloew ar anghat	After the clear mead was put into his hand,
Ny weles vrun e dat	He saw no more the hill of his father.

The 31st saying, in still more unequivocal language, that he, with two other leaders, therein named, paid the forfeit of their lives.

The line of country in one or more portions of which this action was fought, is still strongly marked by a dyke, (originally intended for a boundary mark,) thirty-five feet in width, with a rampart of twelve feet on either side in height, and runs for forty-five miles, extending nearly from the Solway to the Frith of Forth, as described by Chalmers, and other Scottish writers.[6]

Notwithstanding Caradoc's own death in the battle of Cattraeth, yet so local were triumphs at the period to which reference is now made, and at the same time so slow the development of political consequences in regard

[6] *Vide* Chalmers's Caledonia, vol. v. pp. 325, &c.

to the most marked events, that his own possessions in the south-western portion of the island, and situated between the Wye and the Severn, were not impaired, nor for a succession of ages thereby affected, although the event, beyond all manner of doubt, ultimately served to sow the seeds of dissolution, not only of his kingdom in that locality, but also of every other British state, governed by its native prince, which either sprung up on the dissolution of the Roman power in the island, or had a previous existence therein.

Concerning the duration of the dynasty of princes of which he was the founder, it may be remarked that they bore sway for a much longer term than many of those with whose history we are more familarly acquainted; for it may be remarked that, whilst the Plantagenet lasted but 331 years, from the death of Stephen, in 1154, to the accession of him whom Horace Walpole (Earl of Orford) calls the usurping Welshman, 1485, *this* existed for near 600 years, from the time of Caradoc Vraich-Vras, in 520, to the death of Blethin, in 1090. Theophilus Jones, in his *History of Brecknockshire*, has preserved their individual memorial, and thus saved their memory from that oblivion to which many would, we believe, willingly consign them.

But it is not our intention to travel with the learned historian over a tract which would most necessarily lead us beyond our prescribed limits; but thus much we will say on his authority, no less than on that of more ancient sources of information, that the extent of their territory, as well as their power, underwent various alternations, according to the circumstances of the age in which they respectively lived, and the prowess of the Mercian or other Saxon kings with whom they were brought into contact; for, although we have seen a monument of a signal victory obtained by one of them, and still visible on the heights overlooking the town of Crickhowel,[7] yet

[7] In the shape of a large carn, many yards in circumference, and of proportionate height.

for the most part, and as a whole, their fortunes *declined* in exactly the same ratio as those of their encroaching enemies, the Saxons, advanced, and as time itself went onward; for, in the early portion of their history, Cawrdaf, the eldest son and successor of Caradoc, its founder, and himself celebrated in the Triads, under the quaint term of one of "the three prime youths" of the island of Britain, besides the provincial throne between Wye and Severn he inherited from his father, Caradoc, was "Unben," or supreme monarch over all the states of the island then subsisting under British, as contra-distinguished from Saxon rule, the same as Arthur had so recently been, and as, we believe, Roderic O'Connor in Ireland was; but Dryffin, who lived in the latter portion of the sway of the princes descended from Caradoc, was one of those "*eight tributary kings*" known in English history as rowing Edgar down the river Dee, in token of his inferiority and subjection;[8] and Blethin, the last of that line of princes, whose authority was finally subverted after a possession of between five and six hundred years, from A.D. 520 to A.D. 1090, finding his power confined within the narrow borders of Brecknockshire, no longer affected the pompous title of king, "*Brenhin*," borne, without disparagement to the same, by his ancestors, but simply took that of Prince, as more becoming one who had now descended from his regal eminence to a condition certainly not higher than that represented by the expression of "Toparch;" and to the manner in which he closed his career it will now be our business to advert.

At the period to which we at present refer, the Saxon invaders of the land, now long since settled therein as their own, by a *retributive justice*, pervading, we believe, all the works of the Almighty, even in our present stage of existence, were themselves, in their own persons, made

[8] From Chester to St. John's Church. *Vide* also Harleian MSS., 2289, p. 210.

to reap *the bitter fruits of invasion*;[9] the proprietary of the soil, throughout the length and breadth of England, in an incredibly short period of time passing from them to their Norman conquerors, who henceforth held them in the most iron-cruel bondage it is well possible to imagine; levelling in the dust alike master and slave, and reducing thane and villain to the same hopeless condition of servitude, from which it took several centuries for them to emerge, and then but by a very slow and gradual process, chiefly, perhaps, through the operation of corporate bodies, and the charters granted them by the several kings, there being slaves in England as late as the reign of Henry VIII., and even in that of Elizabeth, who, in 1574, manumitted those at Glastonbury.

But to return to the period to which we at present refer—that of William the Conqueror. He and his rapacious followers not merely prostrated the strength of the vanquished, but, levelling in the dust their polity as a nation, buried at once, in the same grave, Saxon honour, Saxon liberties, Saxon institutions; and every attempt made with a view to the restoration of latter, only ended in riveting, with firmer and more enduring links, the galling chain of the Conqueror, and which we believe to be a true picture, by no means over-coloured, of the condition of England,[1] not only during the next twenty-five years to which we wish to confine our present attention, but of the time which ensued on the expiration of such term, even to the years of many generations. The army of the Conqueror was composed not only of the natives of his own duchy of Normandy, but was gathered up in the

[9] A delay longer than that of Amalek, though the judgment is scarcely less clear and certain: *vide* 1 Samuel xv. 2; also Welsh Annals and Chronicles, as the little known "*audi alteram partem.*"

[1] See Thierry on the *Norman Conquest of England*, a work which, while it dissipates much of that *halo* with which the opulence attending the possessors of the soil, and the expiration of nearly eight centuries, serve to enshroud and invest the subject, at the same time places it in its true, original, and just light, alike hostile to the exaggerated estimate of some, and the false and silly personal pretensions of others.

surrounding provinces of Brittany, Picardy, and other parts of France—wherever, in fact, recruits could be obtained for his descent on England. These, to the amount of 60,000, on the success occurring which crowned the enterprise, had all to be rewarded for their services out of the lands of the vanquished; and fat and numerous as were the broad acres of England, yet owing to the inequality with which they were distributed, and the number of dividees amongst whom they were to be apportioned, even at the expiration of twenty-five years, and under another monarch than he by whom the division of the spoil had first taken place, very many still remained unprovided for; and in the number of such hungry, and, as we may well suppose, importunate expectants, was one about the person of the second William, in a capacity similar to that which we should now call "Gentleman of his Bedchamber," of the name of Bernard, with the cognomen thereunto attached of Newmarch, *vulgò*, Newmarket. This person, or as (from his after condition) we suppose we should call him, gentleman, or nobleman, having no doubt in his *ken*, at the time, the romantic district of Brecon, still under the rule of one of its native princes, in the person of Blethin, solicited his master to be allowed to make a *foray* for himself, and to confirm him in whatever lands, beyond the borders of England, he might acquire and win with the sword; a petition which, being readily acceded to, he, gathering together a certain number of *lackland* knights in like plight with himself, with whom he undertook to divide the promised spoil, they and their followers sallied forth, with the unfortunate Blethin in their eye for an intended victim. Blethin, apprised of their approach and hostile intent, resolved to comport himself in a manner not unworthy of the royal race from which he sprang, and if need be, sell his life as dearly as possible. An action ensued, fought on the banks of the Usk, to the north-west of the now town of Brecon, at a spot, from the event, still called "Battle." In this, so well had the marauders laid their plans, and so numerous their followers, Blethin and his forces were

defeated, and himself slain; the last regal act performed, either towards himself or any of his race, being his sepulture in the abbey of Strata Florida, the Westminster Abbey of South Wales, of which some beautiful remains still exist. The right owner, together with many of his partners in misfortune, being killed, there remained for the slayer and his companions but to divide the spoil and take possession, and which, being presently done, Bernard demolished Caer Bannau, and removed the capital three miles distant to its present site. Here, with the materials obtained from the former town, he built not only the present town of Brecknock, but a stately castle for himself, (which remains to this day,) in which he seated himself in regal grandeur, with the knights, his satellites, around him, somewhat after the manner of Fitz-Hammond, another Norman adventurer, at Cardiff Castle, in Glamorganshire.

Henceforward the government of the last vestige of the once respectable kingdom of Ferlix and Brecon was administered by its Norman conqueror, and families into which, by intermarriage, it passed. For the reputed male heir of Bernard being set aside as illegitimate, on the confession (whether true or false) of his mother, the inheritance passed, by a daughter of Bernard, to the Norman family of the Bohuns, Earls of Hereford, and from thence it got to the family of Stafford, Dukes of Buckingham, in whose time, by the aid of Morton, Bishop of Ely, (who chanced to be confined there,) was first planned, in the very building raised by the said Bernard, the scheme for the dethronement of the last of the Plantagenets, Richard III., and for the bringing in, in his place, the Earl of Richmond, afterwards Henry VII., himself a Briton, *vulgò*, Welshman, as well by birth as origin.

But to return. Not long after the fatal battle near the Usk, the kinsmen and family of Blethin, finding themselves harassed, and exposed to continual dangers, at length sought safety across the frontier of Brecknock, in the territory of Glamorgan, in a district then and still

known by the name of Meskin, and where the power of their relatives and friends still lingered; and from thence, at no distant period, they spread themselves into Monmouthshire, where Griffith ap Howell, from his portliness and the beauty of his person surnamed "*dew a theg*," or the *fat and handsome*, married Joan, the daughter and heir of Grono Vychan, with whom he acquired the seat and estate of *Penrose*, or Penrhos, said by some to have been the site of a Roman villa of the commander of the Augustan legion when stationed in Britain, and in the neighbourhood of which, in corroboration of which assertion, are continually found Roman remains of that or a subsequent age. Another kinsman of Blethin is, at about the same period of time, found in possession of *Llanover Court*, three miles distant from Abergavenny, a house *now standing* (in the vicinity of the so-called more modern mansion of Lord Llanover); a third, at like period, was in possession of *Llanddewy Court*, hard by; as well as was then, or at a subsequent date, one in possession of *Llangibby Castle*, &c.; so that they may fairly be said to have spread themselves over the entire county of Monmouth, and to have been in possession of the chief seats in it, down even to the reign of Elizabeth, when a practice was resorted to destructive alike to the unity and identity of all Welshmen, as divided, like other nations, into separate and distinct families, and causing a confusion and disorder to be introduced into all genealogies, which, up to the then time, had been guarded against with so much jealous care and circumspection, and from which, in the far greater number of cases, it has since been found quite impossible to extricate them. It may here probably be anticipated we allude to surnames, which about this period, and for the first time, were assumed, as well in Monmouthshire as in the Principality of Wales generally; and, at the outset of our animadversion, we wish it to be understood that we object not to surnames as a domestic institution introduced for the purpose of embracing under one *generic term* all the members of a family, however numerous and

large, but we do think that, when they were substituted for a system which, up to a certain point, had hitherto been found effectual for all the purposes in view, great care should have been taken that the alterations should be, at the same time, an improvement, or that at all events they should, in every respect, afford an effectual substitute for the former system, loosened, if not, as the event proved, displaced and wholly subverted thereby; and, so far from answering such indispensable requirement, they served to make the mass of matter collected in past ages valueless for all modern purposes—to disconnect the *past* and the *present*, and to present the most effectual barrier which could well be imagined between one and the other, and which, as already observed, has in most cases been found quite impassable. The plan, so well calculated to create confusion, had such been the aim, was simply for each individual, in the selection of a surname, which was then about simultaneously to be assumed, to take for such his surname the patronymic of his father, with or without the incorporation therein of the prefix "Ap" which had previously stood before it, and had united together his own and his father's name; certainly a very easy method and ready at hand, but one subversive of all order, and calculated to cut off his posterity from their ancestors, and from all who had preceded himself, with whom (if we except the first degree only) there was no common *bond of union* whatever. We shall now introduce, in exemplification of what we have said, two short tables, showing exactly the manner in which such changes have been wrought, and the transmutations at present in question effected, taking for instances in illustration of our remarks the several names of Jones, James, Thomas, Williams, Edwards, Pritchard, Bowen, Bevan, and lastly our own, of Byam, as follows:—

ETYMOLOGY OF WELSH SURNAMES.

Surname as at present existing—Derivation—Observations either as to the result or process by which the change has been effected.

Johns, Jones—John.—The process and reason of alteration are too obvious to require comment, an *s* only in one case being added, and euphony but slightly consulted in the other.

James—James; Thomas—Thomas.—No alteration made in the Christian name, or patronymic, the usual final *s* being already found in the name.

Williams—William; Edwards—Edward.—The change is merely that of the addition of an *s*, as if to serve for the plural number.

Pritchard—Ap-Richard.—The *a* suffering an elision, and *r*, a liquid, following ensuing consonant, both letters, for brevity's sake, are blended together into one sound, so as, on the whole, to consist of *two* instead of *three* syllables.

Bowen, from Ap-Owen; Bevan, from Ap-Evan.—Elision of the *a*, and what in Welsh is called the light sound of the *p*, *id est*, *b* substituted for *p*, merely for ease and facility of pronunciation, a process by which a syllable is struck off, and the name, by so much, shortened.

ETYMOLOGY OF BYAM AS A SURNAME,

After the model of the last-named, though in a more complex manner. By the most critical examination of wills, subsidy rolls, parish registers, &c., we find our own name to have been formed and constituted after the following fashion:—

Transitions—Originals—Mutations—Observations.

1*stly*,—Ap-Evan—Ap-Yevan.—Change effected by a corruption equally common to all English words in the reign of Henry VIII., and subsequently thereto, such as "yearth" for earth; and Yevan for Evan is equally common in all documents of the same age.

2*ndly*,—Ap-Yevan—Abyevan.—Alteration effected by substitution of light for radical sound, as above described, (*vide* Bowen for Ap-Owen,) and removal of hyphen, or other impediment, between the Ap or Ab, and Yevan, so as, of two, to make one word.

3*rdly*,—Abyevan—Abyan, Abyam.—Alteration effected by elision of the redundant letters *ev*, and substitution of *m* for *n* as a preferable final letter, according to a not uncommon practice in most languages, and probably founded in nature.

4*thly*,—Abyam—Byam.—This mutation, as well as the one of Abyan—Abyam, of No. 3 above—are both found comprised in one single document in the Registry at Wells, viz., in the will of William Byam, of Bath, A.D. 1570, in which testator either calls himself, or is called, "Abyan," "Abyam," and "Byam" promiscuously, as equivalent or convertible terms, and by the second of which both he and his cousin-german Edward are called in the Bath Subsidy Rolls for 1545.

Now, we apprehend the fatal tendency towards confusion, and disruption of all family ties of a perpendicular character, involved in the system as set forth in either of the above tables, cannot be better depicted than by supposing, what in fact in innumerable cases actually took place, that of a hundred persons, whose fathers' name chanced to be John, calling themselves and their posterity after them, (latter by the necessity of the case,) Jones. Hence, then, in the course of two or three generations would be presented some hundreds, not to say thousands, of Jones's, in the same town or district, *in no*

way related (except in a very generic and untraceable manner) *the one to the other;* and so in like manner by persons whose fathers bore the names of Thomas, Edward, &c. For, there being no relationship between the parties in the first instance, *there could be none afterwards* in the persons of their descendants—"*ex nihilo nihil fit;*" and if the names of a purely Welsh original be regarded, such as Griffith, Hywell, Traharne, &c., can we perceive the matter to be at all mended? because, springing from the same patronymic source, the like result, whatever appearances may be, would of necessity follow, and so obnoxious to the same objections as in the instances already treated of.

We are quite aware that, in some cases, surnames have been derived from the appellatives of the grandfathers of the parties assuming them; but, besides this being a matter of comparatively rare occurrence, it no way affects the argument at present in question, of the parties so deriving their surnames being no more related the one to the other than if they had taken them from their immediate fathers.

It may, in this place, be right to observe, that the learned Camden, under whose actual personal experience passed the transmutations above referred to, has judciously and authoritatively treated of them in his disquisition on surnames, contained in his "Remains," and to which we refer the curious reader. We are happily exempt, in our own case, from much of the evil attending a system of so suicidal a description as that we have had occasion to lament and condemn, indebted, as we have been, for such exemption to the English system, which had attained its vigour at the time when the Welsh began to fail, and for want of continuity, if from no other cause, began to break down: we here allude to the heraldic visitations of the sixteenth and seventeenth centuries, by which we have been able to preserve the link, and keep the chain entire, from the most remote antiquity to the present time; through, we say, the union of the two systems, Welsh and English, the subsidy rolls, independent testimony further

coming to our help in support and confirmation of the latter, the rolls for the city of Bath and Somersetshire visitation for 1623 mutually confirming and strengthening one another. The said rolls, for the year 1523, contain the names of both "Thomas ap-Yevan," and "John ap-Yevan" (brothers); whilst rolls of a succeeding age, those for 1545, comprise their respective sons, under the appellations of "Edward Abyam" and "William Abyam;"[2] and subsequent ones, reaching the time of *their* children, describe *them* under the final and present description of "Byam," the *a* as well as the *ap* altogether disappearing from the lists, and *b* (the light sound) being finally substituted for *p*.

But in the visitations, the same parties, Thomas of 1523, and Edward of 1545, as well as of Bath, are also described as of "*The Maerdy*," (we apprehend, in the parish of Landenny,) "in Monmouthshire," and which, at the same time that it shows the reason of a Welsh family occurring in this place, in an otherwise English document, also satisfactorily accounts for any discrepancy found therein, such as that of, whilst connecting the Welsh and English

[2] This gentleman, whose will, at Wells, stands in the several names of "*Abyan*," "*Abyam*," and "*Byam*," (the two latter so written by testator himself, and the first by registrar of the diocese in *his* record of the document,) has subscribed himself by the last and final designation in a document ten years earlier than this date, viz., in 1535, when he was witness to the will of Isabella Chancellor, of Bath, now to be found in the Prerogative Court of London, and which is the earliest specimen we have seen of the name so spelt, "*Byam*." Subscriber was, we believe, one with "*William ap-Evan*," soon after the accession of Elizabeth appointed commissioner to inquire into certain charity trusts in the vicinity of Bath, and to see their purposes duly executed. (*Vide* recent papers published for the use of Parliament by the Charity Commissioners, A.D. 1822.) Isabella Chancellor was the widow of Thomas Chancellor, Mayor of Bath, so far back as the reign of Edward IV., and to the great detriment of aforesaid "*William Byam*," her subscribing witness, and other her connections and relatives, bequeathed all her property, or nearly so, to (so-called) "*pious uses*," leaving the bigoted Bonner (before his elevation to the episcopal bench) her executor and trustee for the due performance of her intentions. Her husband Thomas's will will be found in the same depository, some forty years earlier than her own.

systems, and faltering between the one and the other, a surname should occur *before it was actually assumed*, the only error in all which consists in taking as a "*fait accompli*" in 1623, (date of visitation primarily in question,) and many years before, as of necessity accomplished *a hundred years* before, and which, although it would have been perfectly correct to have done under a purely English order of things, was not so in an admixture of the Welsh and English systems.

The foregoing "*Edward, of Maerdy and of Bath,*" whether known as "Abyam," "Byam," or by whatever other appellation assigned him, being most clearly and authoritatively the father of the Rev. Lawrence Byam, with whom we commenced our Memoir, and with whom, in consequence, we are now about to close it, after having traced his lineage from the third to the sixteenth century, in which Lawrence lived. In the Oxford University Matriculation Register, and at the very opening thereof, in respect to "1571–3," under the head of Baliol College, (like other members of the same establishment,) we find the name of "Byam" given without any Christian name; but we do not at all doubt but that the person alluded to under that name is the Lawrence at present in question, and father of Edward of Magdalen College, and of his two other clerical brethren, Henry and John, already described.

The armorial bearings of this family are as follow:—

1*st.*—*Argent*, 3 dragons' (or wyverns') heads erased *vert*, each holding in his mouth a dexter hand, couped at the wrist, dropping blood, originally derived from Tegau'r Eurvron, the daughter and heir of King Pelinor, and wife of Caradoc Vraich-Vras; and, in an after age, exclusively borne by their descendant Rhys Goch, living in the eleventh century.[3]

2*nd.*—*Sable*, a chevron between 3 spears' heads *argent*, their points embrued, for Caradoc himself, as already explained in the course of the preceding pages.[4]

3*rd.*—*Gules*, a lion rampant regardant *or*, for Elistan Glodrydd, founder of one of the royal tribes of Wales.[5]

[3] *Vide* Harleian MSS. 1275–6.
[4] Harleian MSS. 1977, pp. 97, 538.
[5] Harleian MSS. 300.

4*th.*—*Gules*, 3 towers triple turreted *argent*, for Howel, Prince of Caerleon, and living in the twelfth century.

5*th.*—*Vert*, a chevron between three 3 wolves' heads, for Joanett, daughter and heir of Grono ap Traharne ap Blaeth ap Elvareh, Lord of Penrhos.

6*th.*—*Argent*, a cross *gules*, for Burgh—De-Burgh, the same as the Marquis of Clanricarde—the late Viscounts and present Earls of Mayo, Viscountess Ferrard, General Lord Downes, &c.

The pedigree on which the *five* first of the preceding quarterings were authorized, after due examination had, was certified by the College of Arms in England on the 27th of July, 1841; and last quartering, that of De-Burgh, has since been added, under the authority of Sir William Betham, the Ulster King-at-Arms of all Ireland.

In bringing the preceding Memoir under observation, entitled to notice on the score of the great antiquity of the family to which it appertains, and its consequent affinity to the purposes of our Institution, it containing much historic matter, as well Welsh as English, it may be right to observe that it was originally written at the desire of an eminent writer and functionary of Oxford, who wished to include, in the annals of his own College, (Magdalen,) of which he was then occupied in writing the history, some account of a member of it in the seventeenth century who belonged to the family that forms the subject of the present Memoir, and which, from a desire on the part of the author, at the same time that he answered such requirement, to embrace other members of his name, of the same or sister University of Cambridge, has naturally, and perhaps, we might say, necessarily, expanded to its present dimensions, but it being essentially, and in its original character, not so much a Memoir of the family whose name it bears, as a register of all the University members of it, as far as the same had come to the knowledge of the writer, and the rest being incidental to this main purpose, many are either wholly excluded from his work, who, had his purpose been of a general kind, would have been entitled to a more formal notice therein, or are at best but incidentally mentioned; whilst others are inserted, who, but for this circumstance, would have had but small claim to notice.

MALE DESCENT OF THE FAMILY OF BYAM FROM THE PRINCES OF WALES, ALSO (IN THE FEMALE) FROM THE KINGS OF ENGLAND, as underneath.

Llyr Llediaith

Bran, a hostage at Rome

Caradoc, or Caractacus

Eudaf

Cynan

Cadvan, King of North Wales — *Tegvan*

Stradwell, dr. and heir, married Coel Godebog, to whom she carried her inheritance, and who, acquiring other possessions, was entitled King of Britain.—See Harleian MSS. 1974.

Padarn, surnamed Peisrwydd

Edeyrn ap Padarn — *Gwal, coheiress*

Helen — *Constantius Chlorus,*[1] *Emperor of Rome, died at York, 25th July,* 306.

Cunedda Wledig, King of North Wales

Constantine the Great was at York at death of his father, 306, *died* 337

Eineon Yrch, of the town and district from him called Caereineon, in Merioneth — *Brauste, dr. of* .....

Llyr, surnamed Molwynog — *Gwenllian, dr. of Brychan ap Aulach*

Caswallan Law-Hir

[1] He is said to have come into Britain when a simple Senator of Rome, about a month before the death of Coel, which some accounts make to have happened A.D. 289, and he eventually died in Britain, A.D. 306, when Emperor, after having received and embraced his son and successor, Constantine, at York.

Caradoc Vraich-Vras, Earl of Hereford, Lord of Radnor, A.D. 520 = *Tegau'r Eurvron, dr. of Pelinor, King of Gwent, celebrated in the Triads for her virtues. Brought her own Arms into the family*

Founder of a dynasty of Princes which ruled for some centuries over the territory between the Wye and Severn, and over Brecknock, till after the Norman invasion, in fact, till Bleddin was slain by Bernard Newmarch, in 1090 [2]

Maelgwn Gwynedd, died 547 =

Rhun, in whose time (after 577*) the Britons were first driven across the Severn*

Mainarch, Lord of Brecknock, paternally descended from Caradoc Vraich-Vras, Earl of Hereford (living about 1100) = Ellen, dr. of Eineon, Lord of Cwmwd

Rhys Goch, *Lord of Ystradwy* = Joan, dr. of Cadwgan ap Athelstan Glodrydd

Cynwillin ap Rhys Goch = Jonnett, dr. of Howell, Prince of Caerleon

Cynfin ap Cynwillin = Gwladys, dr. of Sitsyllt ap Dyffenwell, Lord of Upper Gwent

Arthur ap Cynfin = Ellen, dr. of Meuric ap Cradoc

Howell ap Arthur = Joan, dr. of Grono, Lord of Kybor

Griffith ap Howell = Jonnett, dr. and sole heir of Grono Vychan, of Penrhos

David ap Griffith..... = Maud, dr. of Llewelyn ap Kenfrig

Howell Gam ap David = Joan, dr. of Adam ap Rhys ap Eineon

Howell Vychan ap Howell Gam = ...

Meurie ap Howell *Vychan* = Gwenllian, dr. of Gwillim ap Jenkin of Gwernddu, and ancestor of the Herberts, Earls of Pembroke

John, King of England, born 1160, died 1216 = Isabella, dr. and heir of Aymer, Count of Angoulême

Henry III., King of England, born 1206, died 1272 = Eleanor, dr. of Raymond, Count of Provence

Edward I., King of England, born 1239, died 1307 = Margaret, dr. of Philip, King of France

Thomas Plantagenet, born 1300, died 1338 = Alice, dr. of Sir Roger Halys

Margaret Plantagenet, created Duchess of Norfolk, died 1395 = John, Lord Seagrave

Elizabeth Seagrave, died before her mother = John, Lord Mowbray

[2] All the ten or twelve descents between Caradoc Vraich-Vras and Mainarch are given in several MSS. of Hugh Thomas, in the British Museum, but at *much greater length* by Theophilus Jones, in his *History of Brecknockshire*, which see for the most perfect account of this part of the Pedigree.

Ieuan ap Meuric, of Penrose (Penrhos), Esquire = Joan, dr. of Llewelyn Vychan ap Llewelyn ap Madoc ap Hoel

Jenkyn ap Ievan *by Heralds called, but in anticipation of that surname*, Jenkyn Byam, of Maerdy, co. of Monmouth, *living 20th June*, 1456. = ... dr. of Llewelyn ap Gwillim ap Rhys Lloyd ap Adam of Brecknockshire

Ievan ap Jenkyn, in Book intituled "Descendants of Caradoc Vraich-Vras," penes *Heralds' College, given in this place* = ...

Thomas ap Ievan, *so called in Bath Subsidy Rolls for* 1523, but in Heralds' Visitation called Thomas Byam, of Bath, in Somerset, and Maerdy, co. of Monmouth = Joan, dr. of Llewelyn ap Gwillim

John ap Ievan of Bath, co. of Somerset, included in the Subsidy Rolls of that city for 1523, *died about* 1541

Edward Abyam, so called in Bath Subsidy Rolls for 1545, but Edward Byam in subsequent Visitation of Somerset for 1623; was buried at Bath, February, 1594–5 = Welthian, dr. of Robert Gamage, of ..... co. of Glamorgan [3]

"William ap Evan"—"Ap Yevan" — "Abyan" — "Abyam" — "Byam," the first who regularly took the surname of Byam; earliest example of which is of the date 1535; *died* 1570; *will at Wells*

Thomas Mowbray, Duke of Norfolk, died 1399 = Elizabeth, sister of the Earl of Arundel

Margaret Mowbray = Sir Robert Howard

John Howard, Duke of Norfolk, killed at the battle of Bosworth Field, 1485 = Catharine, dr. of Lord Moleyns

Thomas Howard, second Duke of Norfolk, taken prisoner at Bosworth Field, and died 1521 = Elizabeth, dr. of Sir Frederic Tilney

Elizabeth Howard, died in child-bed, 14th December, 1512 = Thomas Boleyne, Earl of Wiltshire and Ormond

Mary Boleyne, sister to Anne, wife of Henry VIII., who was the mother of Queen Elizabeth, died 14th July, 1544 = William Carey, Esquire to the body of Henry VIII., and father of the first Lord Hunsdown, died 22nd June, 1528

[3] A family, says the *Cambrian Journal*, 1860, p. 32, "generous, noble, and greatly respected."

26th May, 1578

Rev. Lawrence Byam, sometime of Brasenose Coll., Oxon; by Queen Elizabeth, on 17th June, 1575, presented to the Rectory of Luccomb, Somerset, where he died, July, 1614, and his will proved same month in Archdeacon's Court at Taunton — Agnes, or Anne, dr. of Henry Yewings, of Capton, Stogumber, where she was married

22nd July, 1613

Rev. Henry Byam, D.D., succeeded his father in rectory of Luccomb, 1614, where he died, 1669. For M. I. see Appendix

Rev. John Byam, rector of Clotworthy, Somerset, d. 1653

Rev. Edward Byam, (like his brothers,) of Exeter College, Oxon; instituted to vicarage of Dulverton, Somerset, 4th August, 1612; in 1625 he removed to Ireland, where he became Precentor of Cloyne, and died at Kilwillin, near Castle Lyons, 6th June, 1639 — Elizabeth, dr. of Rev. Anthony Eaglesfield, Rector of Walton, where she was married

Catharine Carey, Lady of the Bedchamber to her cousin Queen Elizabeth, and dying at Hampton Court, was buried at Westminster Abbey, 1568, with great pomp.—See *Westmonasterium*, vol. i. p. 151. — Sir Francis Knollys, K.G., died 19th July, 1596, and was buried at Rotherfield Grays, Oxon

Richard Knollys, brother and heir of William, created Earl of Banbury, died August, 1596, and was buried at Rotherfield Grays three days after his father — Joan, dr. of John Hugham, of Gifford Hall, co. of Suffolk

Francis Knollys, of Standford, in the Vale of White Horse, in the co. of Berks, where he died, and lies buried, M. I., born 1592, died 1640 — Alice, sister and coheir of Sir William Becher, Clerk of the Privy Council, and M.P. for Windsor — 2ndly, Sir Henry Huncks, Governor of Barbadoes

Lieutenant-General William Byam, Governor of Surinam, and afterwards of Antigua, born at Luccomb, 9th March, 1622–3, died at Antigua, December, 1670, where his will was proved following year — Dorothy Knollys, sole daughter, and heir of her two brothers, William and Francis, and who, on the surrender of Oxford, where Sir Henry Huncks was, in the year 1646, all accompanied their mother and step-father, the above Sir Henry, to the island of Barbadoes, where, in or about 1651, she married Lieutenant-General Byam, afterwards Governor of Surinam. She was born at Standford, Berks, and baptized there, 21st October, 1633

Colonel Willoughby Byam, married the dr. of Francis Carlisle, of Wemdon, Bridgwater, received a wound, of which he died, at capture of St. Christopher's, 1690. He is honourably mentioned in *London Gazettes*, 2590–2602

1703

Brigadier-General Edward Byam, Governor of Antigua from 1715 to 1741, born at Surinam, 1663, died in Antigua, 4th December, 1741 — 2ndly, Lydia, dr. of William Thomas, Esq., aunt of Sir George Thomas, Bart., died at Harpenden, co. of Herts, 22nd December, 1744

Colonel William Byam, of Cedar Hill, Antigua, a member of the Privy Council for that island, married Mary, dr. of John Yeamans, Esq., died 1729

Colonel William Byam, member of the Privy Council for Antigua, and of Pensive Hall in that island, died at Barbuda, 26th September, 1755 = Mary, dr. of John Gunthorpe, Esq., died 3rd December, 1779

Edward Byam, Esq., of Cedar Hill, Antigua, and Lanian, co. of Pembroke, where he died, and was, with his wife, and cousin Lydia, buried, 1768

William Byam, Esq., of Winscombe, co. of Somerset, some time a Captain in 68th Regiment of Foot, and died 27th April, 1830 = Mary, daughter of Rev. Richard Burgh, grandson of Ulysses Burgh, Bishop of Ardagh (from whom also Mrs. Johns, of Hafod, was descended)

Alice Byam, was born at Harpenden, in the co. of Herts, 29th September, 1746, and died in London, 13th December, 1827, and having married, on 22nd April, 1763, Samuel Eliot, Esq., was mother of the following nobility lineally descended from her, viz.:—1 Marchioness—Elizabeth, Marchioness of Londonderry; 2 Earls—William George, and William, Earls of Errol; 2 Countesses—Gainsboro' and Fife; 2 Viscounts—Jocelyn and Powerscourt; 2 Viscountesses—Middleton and Falmouth; 2 Lords—Hay and Kilmarnock; 1 Baroness—Lady Farnham, &c.; the Viscounts Galway, William George, and George Edward, the 5th and 6th Viscounts, being descended from this Alice's uncle, George Byam

William Byam, Esq., of Cedar Hill, Antigua, and Sunny Hill, co. of Pembroke, married Martha Rogers, of Llanwnda, and died 1779

Edward Byam, Esq., of Cedar Hill, Antigua, died 1795

Richard Burgh Byam, vicar of Kew and Petersham, co. of Surrey. For account of him, see the Memoir, p. 57

Edward Samuel Byam, sometime Commissary-General of the Police, or Chief Magistrate of the Mauritius, but now a member both of the Cambrian Archæological Association, and Cambrian Institute, 1862 = Eleanor, dr. of Andrew Murray Prior, Esq., of Rathdowney, Queen's County, some time High Sheriff for that county, and niece of the first Viscount Frankfort de Montmorency, living at Clifton, 1862

Sir William Byam, President of H.M. Council for Antigua, and of Westwood, co. of Southampton, living, 1862

Edward Gamage Byam, late Senior Captain in 59th Regiment, living, 1862

Edward Byam, Lieutenant-General of H.M. Forces, and Colonel of 18th Hussars, living, 1862

Arthur Meuric Byam, Lieutenant R.N., Edward G. W. Byam, Lieutenant Royal Marines, Gwladys, and other children

Edward De-Montmorency Byam, born and died an infant in 1819, and was buried in a family vault at Harpenden, co. of Herts

N.B.—All the above, (or the substance thereof,) printed in ROMAN Type, was examined into, and certified, by the College of Arms, London, on 27th July, 1841, and the appropriate armorial bearings granted or confirmed accordingly.

NANT FFRANCON.[1]

By James Kenward, *Elyvnydd.*

Now from the world of sorrows, shows, and lusts—
From the life-mine deep, hard, and cold, where Man
Must dig for daily bread that gives but strength
To labour on and ever on—I come,
A little while to know repose and truth,
To bend to Nature's fair and awful charms,
And win some pure emotions from her face.

Joyous, my footsteps press the winding road
Amid the hills uplifted; backward, sink
The gleaming Straits, the calm romantic Bay,
The far infinity of sunbright waves;
Yet soon to rise more beautiful, more free,
Again upon the vision, and around
The sterner scene pour liberty and light.

The Pass grows onward, glorious to behold,
And turning, shuts and spurns the beaten plain
Where Fashion struts, and Commerce buys and sells,
And Manufacture dins; but opes instead,
Dear Cambria's wildest vestibule and shrine,
Rock-walled, and mountain-shadowed, and stream-laved,
Where the poor task-bound senses may exult
In pliant freedom, and the languid veins
Throb with an influence new, and the hot brow
Bathe in the freshness of quick-rushing airs,
While circling silence thrills the deeper ear,
All eloquent, and love and wonder lift the soul.

Now dreadly hang above me Davydd's crags,
A terrace of convulsion, dark and vast;
Here curved and jagged and shattered, strewn along;
There in fantastic grandeur pillared high,
Or rounded to a storm-defying front;
Now like the mightiest fort of human hands
In granite solidness and turret mould;
Now crumbling down in hosts of savage shapes,
As when the throat of War has flamed destruction:—

[1] The scene of this poem is the Pass of Nant Ffrancon (approached from the direction of Bangor), the Fall of Benglog, the tarns Ogwen, Idwal, and Bochlwyd, and the mountains Glydar Vach and Vawr. The time is the evening of Christmas-day, 1854.

But idly fancy summons human arts
To so compare, for where is he could frame
Such battlements, or where could overthrow!
That bulk outlaughs the Titan's fabled boast—
That height alone the warder eagle knows;
The elements have raised the mountain-wall;
The elements alone have changed—shall change;—
Look how the jealous clouds enwrap the steep—
Look how the vivid lightning wantons there—
Look how the virgin streams come dancing down;—
All tells of calm and unapproached repose—
Of Power that antedates the world, abiding
Sublime and still, until the world dissolve!

Beneath me lies the valley low and green,
Whose other verge the peakëd Glydar bounds,
As this, the Carnedd's crags—a sweet recess,
Which frowned upon by all around, above,
And girt by forms of terror, sounds of awe,
Gives back but beauty to their dark embrace—
Gives back but lightsome joy and vernal smiles:
For here the sun is wooed to linger long,
And here the breezes furl their mountain-wings
And bend to kiss the grass; while in the midst
Glides quiet Ogwen, smooth and brimming, by—
Glides quiet Ogwen now—but list the dash—
The deep and crystal dash of prisoned waves,
And mark the flood of spray that floats and sweeps
High o'er the chasm of dense and dripping rocks;—
'Tis Ogwen falling from his mother lake
Set fair on high, the mirror of the hills—
With roar and bound and flashing tumult falling,
To know a quiet course, and meet the sea
In peace beyond Nant Ffrancon's level floor.

River of life is this thy history too!
Emerging from some antenatal lake—
Dim dream-acknowledged source of daily being—
To meet upon the margin storm and woe,
And scattered, tossed, perplexed, through youth be driven
O'er shelving precipice, through winding ways,
Where countless forces wait to thwart and bend;
Happy, if speed and strength and high endeavour
Can break through all, and know a calmer time!

Let me descend, and feel upon my cheek
The pure cold spray flung freshening by the wind;
For Ogwen after many a sullen plunge,

And involuted whirl, and headlong dash,
Falls volumed, massed, and foaming, at my feet,
In everlasting gleam and resonance
Reverberated by the hollow walls
Which, dark and still, contrast his life and brightness,
Yet lichen-specked, and diamonded with beads
Of dew, and ever bathed in crystal showers,
Stand fittest framework for a scene so fair.

Eternal waters and eternal rocks!
No transient thing may mingle here with you
Save yon bleak tree that o'er the mid abysm
Stretches its withered arms and naked head,
As if survived some Druid spirit there,
To guide and guard the river's deep-voiced psalm.
Eternal waters—mountains—rocks—how oft
The fiery sun hath lit ye festively;
How oft the snows have mingled with your tide,
And filled your rifted steeps in feathery play;—
How oft the rainbow with sweet vivid charm
Hath hung around ye, and the midnight moon
Shed clearer beauty from her pearly urn;—
What storm and darkness have encircled ye
Since first your waves outwandered from the mere—
Since first your rugged pinnacles arose;
And so again through time's repeated cycles
Shall these still wax and wane, when he that looks
And listens now, decaying, frail and mean,
While ye endure, shall moulder, pulseless, voiceless—
While ye endure—the same through all—to all!

Yet not—for one imperishable part
Brightening the complex dust, shall brightest grow
When death unbinds it, scattering wide that dust:
Oh! let me ever think—the vital sense
Which moves within me and impels me hither,
Enamoured of this ancient solitude
Of stream and rock, and wood and mountain hoar,
Shall thrill with double sympathy and joy,
And purely know, and purely feel whate'er
Is like itself good, great, sublime or fair,
When these slow feet have ceased their ministry,
And these dim eyes withdrawn their narrow gaze!

And if in Man's weak frame there thus may live
And *after-live*, so measureless a power,
Shall not the mighty heart of Nature beat
Reciprocal, and to the kindred soul
Intelligible revelations send!

Still—with the wisest, noblest that have felt,
Still would *I* feel how all her shapes and sounds
Have deep significance to eyes and ears
Undulled, and as within our human world
Doth beauty ever beauty seek, and love
Respond to love, and wit prompt equal wit;
So ever do the fair and great in Nature
Unite their essence to the same in Man—
So ever Nature's spirit may with his
Meet in communion—truth, and love, and beauty
Its seals and signs—and with material voice
That mystery is outspoken, in the sigh
Or swell of winds and waves—in the deep thunder,
And whispering wood, and restless waterfall.

But day declines, and over Trivaen's brow
The frowning clouds are thickening; Horror sits
Stern on the topmost crags that meet around
And darken o'er the depth where Idwal sleeps—
Cold, ghastly pool!—hence let me haste to gain
The mountain-crest and downward track to where
Llanberis shows her bright twin laughing lakes
That sweetly glisten like the eyes of Spring,
Beyond the wintry chaos of the Pass;
While old Dolbadarn, grey, and bowed, and mute,
Looks fondly on their ever-vernal beauty—
On their rejuvenescence looks with years
On years the same, while he by time is made
A Ruin, yet how eloquent and fair!

Now southward as I tread the rising path,
December's dusk-red twilight briefly floats
Around the head superb of Glydar Vawr,
And faintly touches each discoloured peak
Outflung against the eve, and palely sinks
Within the water, latest lingering there;
But every cleft and pillar and ravine
Looms massed in blackness, and one horrid chasm
Far through the mountain cloven, downward yawns
Precipitous, and nurses in its coils,
A howling stream and dwelling-place of fiends.

Idwal! cold, sad, and lonely lake that liest
Encradled high on Glydar's rugged breast,
As in some outer world where never are
Glad sounds, warm colours; whither still ascend
The fiercer elements to pour their rage,
And vex thee into passionate unrest,
And wake and overcome thy sullen cry:

No flowerets spring beside thy stony marge,
Nor Childhood plays, nor Love reposes there;
No summer zephyr kisses that dark brow;
Within those frigid depths no Evening burns;
But when the winter moon hangs high above,
And when the air is thick with driving sleet,
And north winds sweep convulsively athwart
Snowdonia's buttresses, and lightnings strike
Sublimely on each bold defiant crest—
Then art thou, Idwal, e'en a wild delight!

Murder hath stained thy waters, and there brood
Red legends over thee, voluminous;
The far-off light of olden time remains
About thee; deeds of suffering and of strength
Rise dimly from thee in the midnight mist:—
The far-off light of olden time remains;
Ghosts of a thousand buried years surround
Thee and thy mountains where the feet of Change
Which rapid trample out Man's haunts and Man,
Come not or slowly come—but all survives
Past ever Present—ever Then as Now!

Upward and upward o'er the craggy slope,
Mid rocks edge-poised, columnar, pyriform,
Rude altars framed for rites invisible—
Rude fonts that lift their grey eternal urns
Fed with the ice-cold dews, and Memnons rude
Whom animate the wild winds' wizard tones.
Upward and upward where unnumbered rills
Mossed underfoot and plashy, steal adown,
Or tear impetuous their resounding way;—
Upward with beating breast and weary foot,
And eye deluded thrice by ridge o'er ridge
Expanding, until now I gain the brink
Of a deep-stretching *cwm* whose walls inclose
A night of dripping clouds—whence one steep ledge
Approaches to the mountain's secret brow
Far unattained above me and around.

Here gaze I backward through the darkening air
On gathered outlines shown sublimer so;—
On Trivaen's stormy front, Llywelyn's side
Rounded by bold impending Olea Wen;—
These lap fair Ogwen in their stern embrace
Whose river-child delights the eye afar,
Disporting through the crag-invested glen;
And the white granite arch is seen which bears
That firm and graceful road—the boast of Art,

And bridging o'er the tortuous cataract,
With all the giant mountain massed above,
Stands perilled in its strength like liberty
Assailed internally by anarch force,
And overshadowed by a tyrant's power.
Nearer, on either hand, the gloomy tarns
Idwal and Bochlwyd rest, while not a sound
Save the wind moaning through the rifted rocks,
And—far adown—the sleepless waterfall!

And this is Christmas night! of months and days
The holiest name, that blesses and embalms
The winter drear, a bright perennial time;
When God's goodwill, and peace to mortal men
Descend from Him "Who gives upbraiding not,"
And angels waft down Love's fair links of gold
Uniting heart to heart, and Earth to Heaven.

In this wild, silent, early home of nature,
How swift, Imagination now unbound
From clinging cares and visions of To-day,
Rends lightning-like the veil of centuries,
And listens—
Hark! from out the catacombs
Of many-templed Rome, a low-voiced hymn
Yet glad and irrepressible ascends;
The Christians sing the birthday of their Lord,
And not the Afric lioness who waits
Famished and sullen, till to-morrow's sun
Shall, in the gleaming circus, see her rage
Upon their naked limbs, and not the steel
Of Cruelty, or taunt of lettered Pride,
Can once affright their souls whom love and trust
Sublimely temper or for life or death.

But list a stranger chant, a loftier tongue!
And forth from yon pine forest moves a band
Of white-robed Druids girt with evergreens
And mystic symbols of Truth's eldest creed:—
Within that temple of unsculptured stone
They gather, and a crowd of worshippers
Submissive wait their doubly sovereign will;
When lo! a shout—a tramp, a glittering rush—
And woman's shrieks and clamorous despair,
And rallying valour poured in stubborn fight;—
The pampered eagles swoop upon their prey,
And priest and bard and chieftain forth are hurled—
On through morass—on through engulfing wave—
Backward to Mona's last and lone retreat,
Before the victor Roman's legioned might!

But turn to breathing life, and what and where
Is Rome? while that extreme, barbarian clime,
Conserving in its conscience and its laws
And in its arts and arms the Truth of truths,
Hath gained a wider, surer, deeper power
Than e'er with empire crowned the Seven Hills;
And o'er the Islands beautiful and free,
Village and town that hail Victoria Queen,
No people blend more piety with life,
Or make their lives more worthy of their land,
Or cherish humbler, higher faith in Christ—
Training their drooping language to his praise—
Than the poor, simple peasantry of Wales.

Farewell my reverie! even now the night
Starless and cold is come, and with the night,
Behold careering from their secret cells
The elemental spirits hither throng—
The wild Ellyllon—whom autumnal fields
Or level pastures, thymy, clover-sweet,
Or murmuring brook or quiet garden-plat,
See never—fair in sunny pleasantness—
See never—crisp with frost or dull with rain,
But on the rock-ribbed headland lifted broad
Above the storm-bird's wing and billow's roar,
Or mid the trackless deserts far recessed
Around the feet of mountains, or sublime
Upon their congregated tops that, met
In majesty of council, interpose
An ambient zone of many-coloured cloud
Between their greatness and the smooth dull world:—
There, speeding o'er the chasm's toppling ridge,
Or in its viewless depths fierce revelling,
Or haunting, turbulent, the heaving lake,
Or where the tortured stream is foaming flung
Down from the bare cliff to the leafy vale—
The wild Ellyllon hold their midnight play;—
Their music and their might, the thunderbolt
Redoubling stern among the skyey rocks,
And smiting hail, and wide-enthralling mist,
And winds now monotoned with sullen plaint,
Now furious sweeping, with the note of war,
From peak to rival peak, the blinding snow.

These circle me, afflicting, as I press
Bewildered, pathless, down the hill of crags,
Unknowing whither, yet with hope to win
A peasant's kindly hut, and warmth and light;

Now falling bruised from point to point, the while
A treacherous mirage looms of lakes and glens
In unfamiliar aspect changing oft
And blended oft as by enchantment's work;—
Now sinking in the ever-dripping moss,
Where countless glow-worms trim their tiny fires,
Bediamonding the ground; now pausing faint;
Now struggling slowly o'er the dashing torrent
And rugged breastwork of unchiseled stone;
Now clinging to the soil while onward dart
The mad storm-spirits whirling from the west
Where break the wavelets o'er the sandy Traeth,
Onward with gathered passion, to convulse
The wintry sea that bases Penmaenmawr.

Interminably down! for in the gloom
Level on level grows, and precipice
Surpassed, conducts to precipice again:—
And this is Christmas night when round the hearth
Of home secure, may throng congenial friends,
And urge the tale, the song, the buoyant dance,
With beaming looks and cordial words, and thoughts
Of kindness for the absent, e'en while I
Benighted on dark Glydar, wander lost,
And wrapped by rushing winds:—
Yet have I thus
A sympathetic joy more deep, more rare
Than home's becalmed and dull sensations yield,
And vulgar pain and soul-debasing fear
Mar not that pleasure passing eloquence.

And lo! the heavens are blue, the kingly star
Beams over Trivaen like a diadem,
And lo! swift sailing from the parting cloud
The crescent Moon comes brightening, blessing night;—
How beautiful! her presence is a calm
Transfusing all—as mercy after wrath;
She touches tenderly the darkling lake,
And Idwal wanly smiles on her, like Sin
Whose death-bed Faith half softens and consoles:
The circling crags from mist unrobing, feel
Her effluence mild assuage their frowning brows;
The guardian stars about her burn; the winds
Repressed, retire; the cold translucent air
Bathes earth and heaven with living purity;
And I with new emotions vigorous,
And guided steps, resume my way, and mark
The paly trembling shafts of light outpoured

Along the vale whence human voice again
Is audible—one effort yet and now
I hail a cottage nestling tranquilly
On Ogwen's side, engirt by all the hills;
And soon the melody of Woman's words
Delights me, and her kind officious cares,
And soon with wearied limbs and thankful heart
I sink to sleep and dreams felicitous,
In the great shadow of Pen Olea Wen.

CORRESPONDENCE.

To the Editor of the Cambrian Journal.

Sir,—In the December Number of the *Cambrian Journal* (1861, p. 245) is a paper by the Rev. C. H. Hartshorne, in which he calls in question the Flemish colonization of Pembrokeshire and Gower, and appeals to the style of the architecture in Tenby and its neighbourhood, in order to disprove this long received tradition.

The remarks of so able an archæologist are deserving of all respect; but, in consequence of their commanding that respect, it is of importance that we should not allow them to pass without sifting the evidence for and against the tradition he so summarily rejects. Mr. Hartshorne concludes, from the appearance of the castles, and other remains at Tenby, and various places in that part of Pembrokeshire, that they are not of Flemish work. He pronounces them to "indicate a close adherence to the Edwardian style"—(p. 246); and he expresses a "conviction that they have been erected for the most part betwixt the commencement of the reign of Edward I., and the end of that of his successor."—(p. 248.) "There is nothing," he adds, "throughout the interesting peninsula of Gower that is either earlier or much later. At Tenby there remains actually nothing, except portions of the church, that belongs to a previous reign."

Now, if all those remains were of the period he mentions, which I by no means admit, this would not in any way disprove the previous settlement of Flemings in those districts; they were, after all, only settlers placed there by the English monarch; the country belonged to the great Norman chieftains; and it was not necessarily of importance to the question of architecture, whether the people were of English or Flemish origin. The style of the castles, and other large edifices, would, in all probability, be the same which prevailed in England; and the only buildings which could be expected to exhibit Flemish peculiarities were the dwellings of the people. What peculiarities do exist there, I will not stop to inquire; for it is not from

the style of the architecture that we are obliged to judge on this occasion, since the authority of history is far more trustworthy, and of far greater weight, in deciding the question respecting this Flemish settlement. Indeed, if history is to be set aside, we may be required to doubt the truth of every event known to have occurred in this or any other country; and so many of our long-established notions have been disturbed by doubts, in cases where no direct evidence could be adduced to prove their accuracy, that even the best authenticated have not escaped this tendency of modern times. It is true that tradition is not always to be relied upon; but there is little reason to question it in this instance. The Welsh are not likely to have received it from the writings of learned men, still less from those of late time; and no one will suppose, when they call the people of the southern part of Pembrokeshire and Gower "*Fleming*," as a term of reproach, that it was from any other reason than because that foreign race was really Flemish. Nor was it from any other motive that they abstained for ages from intermarrying with them; and in Gower marriages with the Welsh are still almost entirely unknown. The cause of this hatred between the two races is easily explained, when we learn the reason of the Flemings being "located" in this part of Wales; and the fact of the Flemish settlement there is proved beyond all doubt, by the authority of contemporaneous history. It is mentioned by William of Malmesbury, a writer of the time, who states that Henry I., in 1106, "transported into Pembrokeshire all the Flemings then resident in England," the country at that time containing a great number who had been brought over in the time of his father, as well as those who arrived during his own reign; and the same is again recorded by Hollinshed, and others, who assert that, in 1107, many Flemings came over, in consequence of a great inundation of the sea in their own country, and were first permitted to dwell in Cumberland, or, according to Hollinshed, on the east of the Tweed; whence, four years afterwards, they were removed by Henry, together with those who had previously settled there in the reign of William the Conqueror. Their numbers, he adds, at that time "had so greatly increased, that the realm of England was sore pestered with them; whereupon King Henry devised to place them in Pembrokeshire," hoping at the same time that they would be useful in quelling "the turbulence of the Welsh." A similar statement is made by another and an earlier writer, Giraldus Cambrensis, who, from living at Manorbeer, in the very neighbourhood, may be considered a most reliable authority, and who, as early as 1188, mentions the Flemish settlement in Pembrokeshire, where he says they were first "located" by Henry in the district called Rôs (where Haverfordwest now stands). He then describes them as "brave and robust, ever hostile to the Welsh, a people well versed in commerce and woollen manufactures;" and Powel, in his *Welsh Chronicle*, after noticing the same fact of their settlement in Rôs, observes, "they there remain to this day, as may be readily perceived by their speech and conditions, far differing from the rest of the

country." The *Brut y Tywysogion*, "Chronicle of the Princes," written at the end of the thirteenth century, repeats the account of their settlement there; and Powel, after mentioning their arrival, in 1016, in consequence of an inundation in Flanders, adds that Henry I. sent them into the district of Rôs, in Dyvet, or Pembrokeshire, where they were placed "under the protection of the Norman lords already in possession of parts of that country." They were not, therefore, *necessarily* the introducers of any particular kind of architecture in the "churches, towers, town walls," or castles; being a sort of military and industrial colony under Norman chieftains; though it must be admitted that the churches, both about Tenby and in Gower, are of very peculiar character, unknown in any other part of England or Wales.

Many other evidences of their settlement in Pembrokeshire are found in various Welsh MSS., but the above will suffice to show how well authenticated is this fact; and as contemporaneous history is worthy of credit, we cannot allow our belief to be shaken by doubts raised from the appearance of buildings, the style of which might, or might not, have been influenced by the Flemings, and their settlement in the country.

That the people of Gower are also of Flemish origin is proclaimed by the traditions of the people themselves, and of the Welsh, whose prejudices against them are still apparent; and the fact of the Flemings and Normans, when defeated by the Welsh, in 1135, retreating into Gower, (which, like Pembrokeshire, was held by Norman barons,) seems to confirm it; and even if, as some suppose, this event led to the first settlement of the Flemings in that peninsula, the Flemish origin of its present inhabitants would be equally established. Their language, their own as well as Welsh tradition, and their appearance, all tend to confirm it; but the idea of their migration from Somersetshire is at variance with every appearance of probability; and I cannot do better than refer the reader to vol. vii. of the *Archæologia Cambrensis*, (pp. 359–361, Third Series,) where Mr. Stephens ably refutes the opinion, or rather the assertion, of those who deny that "the English-speaking people of Pembrokeshire and Gower were originally Flemish." I may also refer to the *Archæologia Cambrensis*, Second Series, vol. i. p. 138; ii. pp. 214, 315, 317; iv. p. 122, for some remarks on the same subject.

Mr. Hartshorne would lead us to suppose (p. 247) that the circular chimneys in Pembrokeshire assumed that form, like the round towers of the Norfolk churches, "because the stones were not large enough to build them square;" but his remark is not borne out by fact, as ashlar stone of any size may be as easily obtained there as in most parts of our island; and neither the *round* shape of the chimneys, nor the *rectangular* form of the Pembrokeshire towers, is influenced "by the material supplied from the quarries" of that country, noted, as it is, for the *great variety* of its strata. And when he states that there is nothing in Gower earlier than the reign of Edward I., I cannot refrain

from reminding him of the very early portion of the tower of Llangennydd, with its Romanesque arch, and the highly ornamented Norman doorway of Rhôssili Church. But while I give my reasons for dissenting from him, I do so with great respect for his well-known proficiency in mediæval archæology; and I should not have noticed his statements, were it not of importance that the weight of his authority should not be cited in support of an opinion at variance with all that history and tradition have imparted to us.

I remain, &c.,

Gower, 7th June, 1862. REGED.

SIR WILLIAM NOTT'S BIRTH-PLACE.

To the Editor of the Cambrian Journal.

SIR,—As the statements of the Biographers of the late Major-General Sir William Nott, G.C.B., differ very materially from each other, as regards the locality in which he was born, I think it highly desirable that the attention of your correspondents should be directed to the fact, in order that further inquiry into the subject may be instituted, with the view of removing, if possible, the uncertainty which appears to envelope the question. Williams, in his *Biographical Dictionary of Eminent Welshmen*, published in 1852, states that his birth took place "at Neath, in Glamorganshire, on the 20th of January, 1782." But Stocqueler, the Editor of his *Memoirs and Correspondence*, which appeared in two volumes in 1854, asserts (vol. i. page 3) that he came into the world whilst his parents resided at Holt, in Wiltshire, "on the 20th of January, 1783," wherein an error is evidently made in the year, which is correctly given in vol. ii. p. 297, in which the inscription on his statue at Carmarthen is quoted, wherein it is recorded that he was "born 20th January, 1782." And the same date also is engraved on the monument erected to his memory at St. Peter's Church in the same town. The question, then, which presents itself for investigation is,—did his birth take place at Holt or at Neath? Had he been a native of Holt he would most probably have been baptized at the Church of that parish, and his name would doubtless have been entered in the Register Book of Baptisms belonging to it. On inquiry, however, it appears, that though the names of his brother and two sisters are registered therein, as having been baptized at the Parish Church of Holt, as follows, namely,—

Charles, April 2, 1780.
Charlotte, April 20, 1783.
Mary, January 25, 1785.

yet William's name is not in the parish register of Holt. Stocqueler states that his parents removed from Holt to Neath in the year 1794, when he would be about twelve years of age. Moreover his baptism is not recorded in the Baptismal Register of the parish of Neath, so that it appears that Neath also has not sufficient ground to establish

its claim to the honour of having been the place of his birth. As the statements therefore of his Biographers in favour of either Neath or Holt are unaccompanied by the reasons on which they are founded, I trust that some of your Correspondents will be able to furnish additional and satisfactory evidence to decide the question in dispute.

LLALLAWG.

WYNNE'S HISTORY OF WALES.

To the Editor of the Cambrian Journal.

SIR,—In reply to this query, in page 341 of your last volume, I beg to refer to the *Gentleman's Magazine* for 1791, page 1175, for a copy of a letter from the Rev. Evan Evans [*query* if not Ieuan Brydydd Hir,] then of Newick, Sussex, to the Rev. D. Humphrey Owen, Principal of Jesus College, Oxford, dated September, 30, 1767, which states that such William Wynne was a "younger brother of the Wynnes of Garthewin, and brother to Chancellor Wynne."

I remain, &c., GLWYSIG.

MISCELLANEOUS NOTICES.

PATTER CHURCH.—An old church that stood on the site of the Dock-yard, at Pembroke, was called Pater, or Patter Church, and the town is locally known as Pater, or Patter. This name is usually derived from that of the first person of the Holy Trinity. A writer in Chambers's *Book of Days* makes Patterdale, in Westmoreland, to be derived from Patrick's Dale; Sarn-badrig, in Carnarvon Bay, Patrick's Causeway; and Llan-badrig, Anglesey, the Church of Patrick. *Query* then, may not Patter Church have been originally Patrick's Church?

THE HENGWRT AND PENIARTH MSS.—Amongst these is the *Black Book of Carmarthen*, the oldest *perfect* Welsh MS. in existence, and by far the most valuable; it is of the twelfth century; and there is also the *Llyfr Taliesin*, also of great value.

ROMAN COINS FOUND NEAR TENBY.—Two copper coins of Maximian have this year been found at Trefloyne, and during the last few years many have been discovered near Narberth, and a few of Carausius on St. Margaret's Island.

MUSICAL TASTE OF THE WELSH.—The real Welsh Cymbrian is very musical; but the music characteristic of the race must be distinguished from the Gaelic melodies in 6-8ths time, which are very common in Wales. Cymbrian music is either in 2-4ths time, with a frequency of sudden stops and pathetic slurs, or in 3-8ths time, of which

an example is furnished by the tune called "Jenny Jones." A Welsh minister, generally, intones his discourses. The following is a customary preaching tune in North Wales:—Key, G minor; D dd, dddd, CBAG, G, g a b, abc, BA, AD, D. The Welsh are very fond of Handel, and "Angels ever bright and fair" may frequently be heard whistled by the same class of boys who in England would prefer "Pop goes the Weasel."—*Transactions of the Ethnological Society.*

Welsh Surnames.—Some time ago, Judge Johns made a suggestion at the Portmadoc County Court, to petition the legislature to pass a new law for the creation of a number of new surnames for Wales. The following upon the same subject, extracted from the *Eclectic Review* recently published, may be interesting to some of our readers:—"Among a million of people, what are about thirty family names? The Joneses are a legion—Davieses a numerous progeny—Evanses thick as autumn leaves—Williamses a host—and Griffithses not a few; while the lucky owners of names, in themselves *distinctive*, and requiring neither prefix or affix, constitute a small and privileged kind of aristocracy. It would be an immense *social* advantage if Welshmen would all agree some day to assume new and characteristic names. The change, as a general rule, would give lawyers but little employment, and occasion scarcely any confusion in the transference of property. Now, in order to distinguish one Jones from another, it is necessary to add the name of the place where he resides, to prevent confounding one luckless Taffy with another. We knew a school in Cardiganshire where there were fifteeen David Evanses! Poor fellows! They were distinguished by numerals, to save them from the ignominy of nick-names. There was a good old Welshman, and an author too, who was known as *Sitivation* Jones—from the simple fact that he was very frequently in search of one."

A Living Frog Found in Coal.—The following is an extract from a letter recently received in the city of Worcester, by John Russell, Esq., from the manager of his Tyr Nicholas Colliery, Cwm Tylery, near Newport:—"Our men in the heading in the rock vein coal yesterday (March 10), in a fall of coal in the face of the heading, found, in a hole in the pricking, in the top of the coal, and in the nine-inch bed of coal, a live frog. The hole was not more than 3½ inches in diameter. There is a slight hollow over the coal where it was found. It began moving about as soon as it was released, but seems larger and more lively to-day. It is kept shut up in clay to exclude the air from it. Now this is 200 yards below the surface where this little thing was found, and I do not suppose any one can form an idea how long it must have been there. I intend having it kept for you when you return. (Signed) L. W. Rees."—[Mr. Russell is going to send to the Great Exhibition a block of coal, between seven and eight feet long, selecting the piece in which the frog was found, the *locus in quo* being exactly in the centre, and the block will be so cut out that the frog and its strange domicile will be clearly shown in front.]

THE

CAMBRIAN JOURNAL.

ALBAN HEVIN.

(SUMMER SOLSTICE.)

VINDICATION OF THE MOSAIC ETHNOLOGY OF EUROPE.

PRIMITIVE OR JAPHETIC EUROPE—ITS RACE, LANGUAGE, AND TOPOGRAPHY.

THE concurrent traditions of the East and and West point to the plateau of the Caucasus, or Cei Cap, as the cradle or primogenital bed of one of the first families of the human race, now generally recognized as the Aryan. No highlands on the face of the globe could be fixed upon equally convenient for the colonization of its various regions. Commanding two seas, the former receiving the waters of the Danube, the Don, and the Dneister, the latter that of the Volga; originating on its southern insteps the streams of the Euphrates and Tigris, the Caucasian range placed under the eyes of its Aborigines the boundless plains to the west, the south and the north. In every direction immense water-courses invited exploration, and easy landmarks guided the adventurous spirit of the primitive wanderers. Following the Euphrates, the Semitic race occupied the fertile plains of Mesopotamia,

spreading thence to the remotest limits of the East. Coasting the shore of Palestine, the Hametic or Ammonitic race took possession of the valley of the Nile, extending their ramifications over the still mysterious continent of Africa. Northward and westward, the race of the Japhetidæ, or Japidæ, the Olympic lineage of the Greek mythology, pursued their researches, marking their advances by circular memorials, and monolithic temples, till they gazed on the solid waves of the Arctic Ocean, or paused on the verge of that Atlantic deep—the Môr Werydd—the secrets beyond which were not to be penetrated till nearly forty centuries had rolled over the heads of their posterity.

Such is one theory of the origin of the Aryan family, including in this title the three branches of the Japhetidæ, Semidæ, and Ammonidæ, that is, the superior races of Europe, Asia, and Africa.

But there is a second, and, in some important respects, conflicting theory, which holds that each climate produced its indigenous race of men—its own prototypal Adam and Eve. This notion is an extension, rather than contradiction, of the Scriptural statement, and does not militate against the fact of identity of blood, and what is more important, of mental and spiritual capabilities in the whole human race. It affirms a unity in genus, but a variety in species, special qualifications, and temperaments. This appears to have constituted the general opinion of antiquity. Tacitus maintains some of the Germans to be indigenæ. The Gauls asserted themselves descended from the great occidental deity, Dis. The Kentish Britons informed Cæsar that the Britons of the interior, or Kymry, were co-eval with the soil. The Scythians, Egyptians, Athenians, and other nations, maintained the like opinion with regard to themselves; the Arcadians insisting upon a curious tradition that, though younger than the sun, they were older than the moon. Pliny tells us that the Umbri of Italy were supposed to be the only race which survived the diluvian destruction of the globe. The Pelasgi (writes Eustathius,

ad *Iliad* ii. v. 841) were called Divine, because they alone at the time of the flood preserved their letters. Moses, the earliest of eastern historians, states that all the various species of mankind radiate from one centre, and one family—the Noachidæ—by whose descendants he expressly affirms the whole world to be peopled; the Præ-Noachidæ, whether descended from one or many Adams, being to a man destroyed by the flood. The question is one as much of inductive science as history. The term Japetic, or Japhetic, was certainly used by the Greeks and Romans, no less than the Orientals, to indicate a particular genus of mankind, distinguished by its native force and ambition of character, its first father, Japetus, being regarded as the son of Cælus and Terra,—

"Quid non genus audax Japeti?"

Excluding the Semidæ and Ammonidæ from the term Aryan, which we shall use as convertible with Japhetic, we proceed to inquire how the Japhetic or Aryan race became first settled in Europe, and our Island of Britain.

The results of the original subaqueous condition of our planet on its superficies have been, it is known, confounded with those of the Noachic and other deluges. Geology proves that indefinite periods elapsed between the emergence of the earth from this Neptunian or Amphitritic suspension, and the creation of man. The extreme variation among chronologists with regard to the date of this creation is the first check to dogmatism. The Samaritan Pentateuch places it B.C. 4700; the Septuagint, 5672; the Talmudists, 5344; Scaliger, 3950; Petavius, 3984; Dr. Hales, 5411, who enumerates above one hundred and twenty different opinions on the point, the difference between the latest and remotest dates being 3268 years. We adhere, believing no other to be better established, to the received epoch of 4004 B.C., a year distinguished, according to the astronomer La Place, as a remarkable astronomical conjuncture, the earth's orbit then coinciding with the line of the equinoxes, and consequently the true and mean equinoxes being united.—(*Mecanique Celeste*, tom. iii. p. 113.)

In treating of the Mythic ages of Britain, it would be unpardonable to pass altogether by certain coincidences between the earliest legends of our Island and the Mosaic narrative, which, omitting its inspiration, must, from its extreme antiquity, always command historical attention and interest. Whatever the Belgic Britons told Cæsar as to the indigenous origin of the Cymry, the Cymry themselves, it is certain, never recognized such theory, but have always consistently maintained that they came to the White Island from the East—from Dyfrobàni, the land of waters and mountain peaks. We are not surprized, therefore, at discovering in the mouldered fragments of their records, reflections of the oldest oriental beliefs. It would be absurd to give them historical value; it would be captious to exclude them, as entirely fabulous, from the review of the dim and hoary past. The name of the first man in the Druidic and Hindoo cosmogony is the same—Menw, or Menw Aion. His creation is related in the following Druidic fragment:—

"Man, light, and moral choice, came into being at the same moment. God, when nothing was but Himself, pronounced His own Name, and at the sound creation burst into being. With the utterance came light, and in the light the form of the Name, as pronounced in the triple voice of the three expressions of God. And he who heard the utterance was he who was born with the light, Menw Aion; therefore called the son of the triple voice of God."

There is a resemblance here to the Mosaic phraseology,

"God said, let there be light; and there was light;"

and still greater to the tradition of the Oriental Church,—

"There were concealed from the ruler of this world, the virginity of Mary, the birth of our Lord, and the three mysteries of the shout, which was done in the greatness of God from the star."—(1*st Epistle of Ignatius;* Cureton's Translation from the Syriac.)

The Druidic, Magian and Sabæan systems were originally one. The Sabæans termed the founder Syth Ben Adam, the son of the first man; and the Druids Gwyddon ab Menw. Seth, affirms Josephus, set up pillars inscribed with the antediluvian sciences, especially astro-

nomy. Similar pillars were shown in Egypt as the pillars of Thoth, the Greek Hermes Trismegistus. Thoth, Gwyddon, Seth, was the same living character who subsequently became a personification for science in the abstract. The British Triads record three primitive wonders of the Isle of Britain, the last being, "the pillar of Gwyddon Gan-Hebon, on which was inscribed all the sciences of the world." And the same Gwyddon is, in another Triad, commemorated as the inventor of metre and poetry. Here are links of connection between Egypt, Arabia, India, and Britain, long preceding the dawn of history. The oriental name of Enoch, the seventh from Adam, is Idris, and the traditions of Arabia, no less than the evidence of the singular ecclesiastical relic known as the Book of the Prophecy of Enoch, prefixed to the Ethiopic Scriptures, and quoted by St. Jude, identify him with the first discoveries of astronomy and natural philosophy. According to the Triads, the earliest of the three renowned astronomers of Britain, who first taught the science to the Druids, was also Idris Gawr, the term Gawr applying, like "prince, or mighty man," in the Jewish Scriptures, to either mental or physical superiority. The Idris, or Enoch, of Moses, is a prophet. Of the British Idris the Triad states,—

"Such was his knowledge of the stars, their natures and revolutions, that by them he could predict the events of the future."

The eastern Idris was "translated," which the author of the Epistle to the Hebrews interprets, he was exempted from death. Moses says simply, "he was not, for God removed him." The Titan astronomer of primitive Albion was wont to pursue his investigations on the extreme verge of the world, remote from men, on the summit of the majestic mountain retaining his name, "Cader Idris," God and the stars his companions, the laws of the universe his study, and celestial foresight his reward. The spirit of the tradition survives in the local belief, that a night spent alone, and in prayer, in the rocky observatory of this mystic Newton, will be rewarded by the gift of some portion of his inspiration. If this

shadow of a chain connecting Britain with antediluvian science interests the curious inquirer—if we dwell for a moment on the grand figure of the prophet-astronomer removed by an invisible arm from "a world filled with violence" to his tranquil fortress of contemplation in the White Isle of the West—if we find, in the most picturesque of British mountains, associations with the first ages of mankind, more ennobling than those of fallen Eden, or the peaks of the Ararat, festooned with the green weeds of the avenging ocean, we are startled to light upon confirmations of this singular legend in other than British chronicles, though possibly drawn from dried up British sources. Thus writes Ricardus Vitus, in his Preface to his History:—

"With regard to Enoch, the son of Jared, whom Moses testifies to have walked with God, and Christians believe to have been translated alive, to return at the end of the world with Elias, and combat the great enemy Anti-Christ, Gotefrid Engelhusius, of Viterbo, the historian and priest, notary-public, and prefect of ecclesiastical records to the three Emperors, Conrad the Third, Frederic the First, and Henry the Sixth, conjectures that such translation must have been made from the Govæan (Gobæum) promontory of Keltic Britain. For of the peregrination of Enoch to this spot, there is extant, 'Liber Antqiuissimus,' preserved in the Church of St. Matthew, on the said promontory; and to those who charge Gotefrid with facility of belief he replies,—'we know nothing of these very ancient and obscure subjects, otherwise than they are transmitted to us in the writings of those who preceded our age and in whose integrity we confide.'"

This Liber Antiquissimus may have been a monastic forgery, or it may have been composed around the nucleus of the above, or some other British tradition. It constitutes evidence, distinct from that of the Triads, of the popular faith that a mighty astronomic prophet had his seat in remote ages, and died, or was translated, from a mountain in Britain.

Traditions of a Deluge, universal or local, exist among most nations. The Assyrian of that of Xisuthris, and the Syrian mentioned by Lucian, approach most nearly to the Mosaic. Lucian's account, as being that of a con-

firmed Epicurean scoffer, and avowed enemy of Christianity, and therefore above all suspicion of collusiveness with the Mosaic, I transcribe from his treatise on the Syrian Goddess:—

"Among all the temples of Syria, none is so large or so magnificent as that of Hierapolis; none where there is such a profusion of splendour, so many offerings constantly made, or where the divinity is so immediately present. With regard to riches, of which I was an eye-witness, it is undoubtedly the first in the world. Great treasures are brought to it from Arabia, from the Phenicians, Babylonians, Cappadocians, from the Cilicians, and Assyrians. For public rites and festivals, no place on earth has perhaps so great an abundance of them. When I inquired into the antiquity of the place, and the worship of the deity, they made me many statements, some of public, some of private nature, Grecian and barbarian, which I shall relate without pledging myself to their truth.

"The common people say that the temple itself was founded by Deucalion, the Scythian, in whose time the great inundation happened. The history of Deucalion, according to the Greeks, is as follows:—'The present race of men is not the same as that which formerly inhabited the earth, who all perished. The generation now in being all sprung from Deucalion, who renewed mankind. Those who lived before the Deluge were, as history informs us, haughty and violent, committing all kinds of impiety. They neither adhered to any oath, nor spared the suppliant, nor were hospitable to strangers. In these things a heavy judgment came upon them. The earth on a sudden poured forth the great waters, the rains descended, the rivers swelled, the sea rose to a prodigious height; everything was covered with water, and all mankind perished. Deucalion alone was reserved to raise up another race, on account of his virtue and goodness. He was saved in this manner: he shut up his wives and children in a large ark, and went himself into it, and as soon as he was entered, there came unto him boars, horses, lions, and serpents, and every other creature that feedeth upon the earth, all in pairs, and he received them. Nor did they hurt each other; but, by the Divine command, harmony and friendship prevailed among them; and thus they all floated together in the same ark, as long as the waters remained.'

"Such is the story of Deucalion according to the Greeks. Another fact of a most extraordinary nature is related by the people of Hierapolis, who tell us that they have there a large chasm, or opening, which received the waters of the Deluge, and

that Deucalion, at the time when this happened, built altars, and a temple to Juno, close to this chasm. The opening I saw is under the temple, and at present small; whether formerly it was large I cannot say. That which I was shown is inconsiderable. In confirmation of this, the inhabitants twice every year bring water from the sea into the temple. This task is performed, not by the priests only, but by all the pilgrims, from Syria, and Arabia, and beyond the Euphrates, who bring the water from the sea, and pour it into the temple, where it is engulfed by the chasm, which takes in an incalculable quantity. This they say was a law of Deucalion's, instituted by him to perpetuate the commemoration of the general calamity, and his happy deliverance from it. This is the ancient history of the temple of Hierapolis in Syria."—(Lucian's *De Dea Syra.*)

This, it is obvious, was the accepted account of the Deluge with all the nations enumerated by Lucian,—Arabians, Phœnicians, Babylonians, Cappadocians, Cilicians, Assyrians, Armenians, Syrians, and Syrian Greeks. They held it to be universal, that all the antediluvians perished, except Deucalion and his family, from whom the present race of mankind were all derived.

The Egyptian priesthood, according to Plato, (*Timæus*, p. 21,) held, like the Druids, the doctrine of the periodical destruction of the form of the earth, by the alternate agencies of fire and water. The last catastrophe had been of the latter element, above 8000 years before the era of Solon, sweeping over the prædiluvian lands afterwards occupied by the Greeks, and submerging the island-continent of Atlantis, which became the bed of the Atlantic Ocean.

The Chinese have a tradition of a period when the system of nature, in consequence of rebellion on the part of men against heaven, was deranged; the earth collapsed, and the floods in its interior burst forth and overflowed it.—(Faber, *Horæ Mosaicæ*, ch. iv.)

The Greeks of Europe commemorated two deluges, that of Ogyges, and the older one of Deucalion. The tradition of the Italian is preserved by Pliny, who states the Umbri of Italy were believed to be the only nation that survived in the extreme West. The British tradition is contained in two of the Triads:—

"The three appalling events of the Isle of Britain: the first, the bursting forth of the abyss of floods, and the rushing of the inundation over all lands, until all mankind were destroyed, except Dwy Van, and Dwy Vach, who escaped in a roofed vessel. From them (their descendants) was the Isle of Britain repeopled." "The three primary wondrous works of the Isle of Britain: the ship of 'Nwydd Nav-Neivion' (floater of the God-Gŏds) which carried in it a male and female of all living things when the abyss of floods broke forth."

With regard to the ship or ark being without sails or masts, and being the receptacle of all the animal world preserved, the British tradition agrees with the Mosaic narrative. It disagrees in representing two human beings only—the divine male, and divine female—saved, instead of eight, and in making the deluge a "foriad," or simultaneous irruption, instead of a gradual rise of waters—forty days, according to Moses, elapsing before the ark floated. The tremendous barriers with which the Druidic priesthood fortified their esoteric, that is, their real doctrines, were only very partially relaxed by their adoption of Christianity. Among the Hymns of Taliésin, the Christo-Druidic hierophant of the sixth century, passages however occur which impart some notion of the way in which the Druids held that the Deluge had been effected. Recording his metamorphoses, the Druidic priest writes:—

"Then I sported in gloom. I slept in the purple. I took my station with Dylan, son of the sea, in his ship. I was embraced between his kingly knees in the centre, when like the crash of hostile spears, the floods of heaven united with the fountains of hell. At my command eight hundred fountains shot forth from the yawning earth. Neither younger nor older than myself were they in their generations."—(*Câd Goddeu.*)

A calamity so overwhelming, whether we regard it as a local or universal destruction, would necessarily be commemorated, as in the temple of Hierapolis, under one symbol or another, by all the nations descended from the survivors. Of all primitive religions, the Arkite mysteries formed an important part, predominating in those of Egypt and Britain. As the "mysteries" of the middle ages enacted the scenes of the Old and New Testament

visibly before the people, so the drama of the Deluge was localized, under Druidic auspices, on the banks of lakes and rivers. These sacred Trilogies—for they were divided into three parts—concluded by dragging the "Avanc" to the land by means of white bulls, representing the mythologic "Ychain Banog," or colossal elks of Hu Gadarn—creatures of fabulous proportions, and towering antlers, endowed with human sympathies. Beyond that the Avanc symbolized some living cause of the Deluge, we are in the dark as to its meaning. The ceremony being, in remote times, of general observance amongst all the Japhetic nations, the Pelasgi of Greece and Italy being especially noted for such rites, we can understand why the peasantry in the vicinity of almost every Llyn in Wales should insist on their own as the scene of the actual exploit, pointing out the evidences of the struggle, the vestiges in the solid rock of the feet of the "lofty-horned beasts of power," and the spot where the terrific monster whose folds encircled and crushed the earth, drawn out of his congenial element, expired. The value of these testimonies consists, not in the mode of attestation, but in the fact of the faith to which they testify. The Druidic "Avanc" bears a striking analogy to the Leviathan of the Chaldæan cosmogony, as transmitted to us in the Apocryphal Esdras.

"On the fifth day (2 *Esd.* vi. 49) thou didst ordain two living creatures. The one thou didst call Enoch, and the other Leviathan, and didst separate the one from the other, for the seventh part, where the waters were gathered together, might not hold them both. Unto Enoch thou gavest one part, which was dried up the third day, that he should dwell in the same part wherein are a thousand hills. But unto Leviathan thou gavest the seventh part, namely the moist, and hast kept him to be devoured of whom thou wilt, and when."

The childish ignorance in this work of the elementary truths of physical history raises our astonishment that any church should have the audacity to maintain its inspiration. The statement appears to be a Talmudic gloss on certain obscure passages in the Jewish Scriptures.

"There go the ships: and there is that Leviathan which thou hast made to take his pastime therein."—(*Ps.* civ. 26.) "Thou brakest the heads of Leviathan in pieces, and gavest him to be meat for the people in the wilderness."—(*Ps.* lxxiv. 14.) "In that day the Lord with his sore and great and strong sword shall punish Leviathan the piercing serpent, even Leviathan that crooked serpent."—(*Isaiah* xxvii. 1.)

According to modern Judaism, the Leviathan of Esdras is to be the food—semper cocta, semper rediviva—of the Faithful during the reign of Messiah Ben David. The Scandinavian student will be reminded of the Midgard serpent, to be slain by Thor, and of the boar, which forms the perpetual viand of the heroes of Valhalla. The Talmudic and Odinian legends point to a future contingency. The Druidic celebrated a past, and affords no hints that the flesh of such a monster as the Avanc was edible by man or brute.

I am not aware that the later nations of Europe preserved any tradition of the Deluge. The Cymry doubtless brought it from the East—from Dyfrobàni. The Triads say expressly that it covered all lands, and destroyed mankind in Britain.

"It is certain," writes Leibnitz, the continental founder of ethnology, preceding our Camden and Llwyd, "that all Europe was thickly peopled, centuries before the Trojan war, by the race which the Greek and Roman afterwards called the Keltai."

These Kelts claimed Dis as their first father, or Adam; the Germans, or such of them as were not Kelts, claimed Diw, Tiw, or Tuisco; the Britons Menw, and after the Deluge Dwy, or Dewi, which seems the same as the Teutonic Tiw, Diw. The western Asiatics and Greeks made Deu-calion the universal prototype, Deu, the first syllable, being obviously identical with the German and British Dewi, Diw. Without deciding between the monogenist and polygenist theories in regard to the Semite and Ammonite races, it is evident that, with regard to the Japhetic nations of Europe, the theory of modern ethnologists, that all these nations are of one

and the same stock, is substantially the same as that of Moses. "These are the sons of Japheth; Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras. The sons of Gomer; Ashkenaz, Riphath, Togarmah. The sons of Javan; Elisha, Tarshish, Kittim, and Dodanim. By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations,"—(*Gen.* x. 2–5,) may be considered the text of which their investigations are the illustration. The great fact of European unity of blood is laid down in the clearest terms by the Jewish legislator. No modern writer can pretend to any merit of discovery on this point. "The ancestors (writes Bunsen, *Christianity and Civilization*, vol. iv. 6. *passim*) of the Çymry, Kelt, Teuton, Hindoo, sat at one time under one roof, speaking the same tongue." If by Hindoo is meant the conquering Aryan caste of Hindostan, the statement is not to be doubted; but it is no more than what Moses had already affirmed, and Christendom has always believed, of the progeny of Japhet.

Great praise is due to Bunsen, and other scholars, for the ample evidences they have supplied of the truth of the Mosaic statement; but they can lay no just claim to originality. Josephus fills up the outline in Genesis:—

"To Japhet, the eldest son of Noah, were born seven sons. These took possession of the lands commencing at the Taurus and Amanus mountains, extending in Asia to the Tanais, and in Europe to the straits of Gadira (Gibraltar). Each of them bequeathed his name to the land he and his children settled in, none of these countries being previously inhabited. Those now called by the Greeks Galatai, but formerly Gomarai, Gomer founded. Magog led out the Magogai, called by the Greeks Scythians. From Japhet's son, Javan, proceed the Ionians and Hellenes. From his son, Madai, the Medes. From his son, Tubal, the Iberi. From Mosoch, the Moscheni; and from Thiraz, the Thracians."—(*Antiq.* lib. ii.)

This is a description of the peaceful patriarchal settlement of primitive Europe. The British Triads give a similar description of the first settlement of Britain. The

wave theory, by which one race is supposed to push on, and dispossess another race, is a phantom. Hordes may so push on hordes, and both disappear, as in the later ages of the Roman empire; but races never. They often fuse; tribes have been exterminated; new national designations have risen; but history, as yet, knows no such thing as the extermination or disappearance of one of the great races of mankind. The Kelt, the Teuton, the Slave, the Tahtar, the Hindoo, the Arab, have always been what generically they are now. However crossed, every race, left to itself, always reverts to its original type. These in Europe are the Japhetic types, "after their tongue, after their families, in their nations,"—one unity of blood in variety of families and dialects. The very simplicity of the Mosaic statement appears the principal reason why its truth has been impugned. Moses anticipates, in a few words, the grand results of all modern researches into the ethnology of Europe; nor is it any legitimate cause of surprise that he does so. He united qualifications and advantages no other individual of antiquity possessed. Chaldean by race, Egyptian by birth-place and royal education, Midianite, as the son-in-law of the king and priest of Midian, in him the confluence of the three great streams of Asiatic and African knowledge—Chaldean, Egyptian, Sabæan—met and has flowed downwards to our times, in one broad, well defined stream. Eastern descent, through Japhet, is common to all the nations of Europe. Links of the derivation here and there may be missing; but the beginning of the whole chain is riveted to the rocks of the Caucasus. The boast of the Cymry of Britain, that they are the children of Gomer, is true; but the same boast can be made in respect to one or other of the sons of Japhet, by the natives of Italy, Spain, Gaul, Russia and Germany. No substantial good is gained by any one race placing itself above the others of mankind. The difference is, that the primitive Britons have preserved in their tongue and other monuments evidences of such descent, which their brethren more exposed to fusions and conquests have lost.

"It is now incontrovertibly established," (states Donaldson, *New Cratylus*, p. 99,) "that most of the inhabitants of Europe, and a great number of the most ancient and civilized tribes of Asia, speak, with greater or smaller modifications, the same language; and the time may perhaps come when it will appear as probable philologically, as it is certain historically, that every language in the world has sprung from one original speech."

The descent of all the families in the world from one family would necessarily infer the descent of all languages from the language of that family; but it is impossible to divine any legitimate process by which the Chinese, Semitic, and Allophylian or Turanian tongues can be reduced to radical unity with the Japhetic. Either all languages are not descended from one, or, being so originally, they have, at some very remote period, encountered some such family catastrophe as that indicated by the confusion at Babel, which has put it completely out of the power of their most intimate acquaintance to discern even the vestiges of their prototypal relationship. The Hindoo-European languages may be resolvable into a common matrix; but what that matrix is, or whether it be not itself androgynic, like the elder gods of mythology—two sexes or elements in one—awaits future discovery. The Sanscrit is duoglottic; so is the old Egyptian. "Nations," exclaims Sharon Turner, in a fit of enthusiasm, in which Bunsen and Mayer sympathize, "have branched off from preceding nations; but what nation has ever called the Cymry its children? or what language ever claimed to be the mother of the Cymric? Are they not then the first people, and the first language?" The same claims have been advanced by almost every nation, the Dutch and the Basque not excepted; but a far wider field must be covered by the twin, and as yet baby, sciences of etymology and ethnology, before a positive verdict can be returned by the most learned jury on the "vexed question"—which tongue is the mother of all, and daughter of none? At the first patriarchal settlement of Europe by the Japhetidæ, there was one common Japhetic language, and seven dialects of that language. Allowing

for fusions, and amplification of vocabulary, there is much the same unity, with the same differences now, not arising from Rome, but from a common origin long prior to the foundation of Etruscan, or even Umbrian Rome.

Bearing in mind this consanguinity of the seven Japhetic families, we find them in pre-historic ages in possession of the following countries:—Scythia, Magog—Sarmatia (Moscovia proper), Mosoch—Ionia (Greece and Asia Minor), Javan—Iberia or Hispania, Tubal—Thracia (the original seat of the Getæ, Goths, Scandinavians), Tiraz—Medo-Persia, Madai. There remain Gomer, and his sons, Ashkenaz (Ascanius), Riphath, and Garm, or Togarmah, covering Mardiana, Bactriana, Sogdiana, Hyrcania, Armenia, in Asia; Italy, Gaul, Germany, Britain, in Europe. Of all these countries the inhabitants are Gomeridæ, Cimbri, Cymri, Umbri, Humbri, Gomarai, Cimmerioi. The Roman word Cimbri, properly pronounced, (Kimbri or Kymbri,) comes the nearest to the native "Cymry," which is a contraction of the plural "Cymroai," almost *literatim* the same as the Comarai, or Gomarai, of the Jewish writers. Gael, Gaul, Galatai, Keltai, Kelt, was a later denomination of part of the Gomeridæ, long after they had been settled in Europe. "The usage of calling the Celts Galli" (writes Pausanias in *Atticis*) "has only lately obtained by themselves and others; they were formerly called Keltai." The words German, and Germania, are unknown to history until fifty years before the era of Julius Cæsar. That extensive country first comes before us divided into two portions, Cimbria (North Germany and Denmark), and Teutonia. It was the league of these two Gomeric tribes, the continental Cymry and Teutones, that nearly overthrew the Roman republic. The statement of Tacitus, if he be the author of the tract, "De Moribus Germanorum," that "the Germans are an indigenous race, without any mixture of adventitious settlers from other nations," (c. ii.,) is but very partially correct. The Cimbri and Teutones were the descendants of the first

Gomeric settlers in the country; but Cæsar informs us that, in his time, the richest portions of Germany were in the possession of the Gaelic Volcæ, and that the Kelto-Gomeric tribes of the Boii, from Gaul, had previously given their names to other wide districts, Boiaria (Bavaria), and Boihemia (Bohemia). After the word German had come into vogue, it was long used by the classic authors as synonymous with Kelt. The physical characteristics of the ancient Germans, Gauls, and Britons, the Silurians excepted, are described as in all respects the same—tall, large-framed, with blue eyes, fair complexion, and xanthous or golden-coloured hair. The Gomeridæ of Gaul and Germany being cousins, explains the original family likeness, which continued to be maintained by alliances and federations, such as those of the Cimbri and Teutones. In the first ages, all Italy, Germany, Gaul, and Britain, bore the common name of Gomeria, Cimbria, Umbria, Cymru; centuries elapsed before one Gomeria, or Umbria, became known as Italy; another as Keltica; another as Teuto-Cimbrica, and then Germany; another as Albion, and then Britain; but the original name has never disappeared. The appellation Kelt, then Gael, came in, however, at a very early date. The first Greek geographers included Germany and Gaul under Keltica, but never extended that name to Britain, which they regarded as a distinct island-continent of unascertained dimensions. The Gomeridæ of Gaul assumed the name of Kelts, or Galatai; at a period when those of Britain, Germany, and Italy, adhered to the patriarchal one, Cimbri, Umbri, Cymry; and, up to this time, the western Gomeridæ of Britain acknowledge no other designation for themselves, either as a race or nation.

Pre-historic systems of civilization flourished and expired in Asia, Europe, and even in America, without bequeathing posterity any literary record of their progress and decay. They carried with them silently into their graves their own especial developments of life and humanity. Many of the greatest material monuments

which the world inherits are the creations of these prehistoric eras; such are the pyramids of Egypt, the rock temples of India, the monolithic circles of Western Europe, the immense tumuli of Northern Europe, and the ruined cities of Central America—perhaps even the embankment of our own Thames from an æstuary into its present artificial channel. We cannot, with one exception, assign any written record—Chinese, Indian, or Egyptian—an earlier date than one thousand years before the Christian era. Bunsen's claims of ten thousand years for Egyptian civilization must be classed in the same catalogue of fables as the more exacting chronologies of the sister empires of Hindostan and China. The Buddhist priesthood fix the seventh century before Christ as the era of the production of the initial documents of their religion, all prior epochs treating, like the Egyptian, of dynasties of Divine Incarnations. The Chinese "Book of the Kings" is demonstrated, by its allusions to Buddhist doctrines, to be a yet later composition. The originals of the translations of the three works, purporting to be Arabic versions of Babylonian treatises on agriculture, poison, and astrology, recently issued from the imperial press at St. Petersburg, by the orientalist, D. Chwolson, if assigned as early as to the reign of Nebuchadnezzar, would corroborate the belief that the rise of Chaldean synchronized with that of Buddhist literature. Nor can we, as a written composition, give an earlier date to the "Book of Job," a Chaldean work, added by Esdras to the Jewish canon, and of which, as being Chaldean, no copy exists in Samaritan characters. The only writings of which we can positively affirm that their originals existed above a thousand years before the Christian era, are those which embody the Laws of Moses. Of the Pelasgian letters and literature which preceded the Phœnician in Greece, we have in Greece itself no pure remains. Societies, it is true, had been established before knowledge assumed the form of written characters. Abraham, the Chaldean, in his migrations, B.C. 1921, leaves the germ of one kingdom in the valley of the Euphrates, and

arrives at another in the valley of the Nile. But in both the arts and framework of life were in their rudimentary state, and everywhere patriarchal simplicity of rule obtained.

Now at what date in these remote ages did the first peopling of our island in the extreme West take place? Higgins, in his *Celtic Druids*, concludes his arguments upon this point, by stating it must have been at least fifteen hundred years before Christ. Latham, in his *Ethnology of the British Islands*, favours an earlier era. "The primitive Britons occupied the island sufficiently early to allow the relative levels of the land and sea, in the valley of the Forth, to alter to the amount of twenty-five feet." This would carry us back before the birth of Abraham. When few data survive to guide or arrest conjecture, we must be satisfied with a rough approximation to truth. Britain was probably first peopled between two thousand and fifteen hundred years before Christ. No allusion in any British fragments occurs to the rite of circumcision, and as this extraordinary usage obtained as early as 1896 B.C. among the Arabians, Idumeans, Ethiopians, Egyptians, Phœnicians, Syrians and Colchians, settled by Sesostris in Armenia, I am inclined to fix on B.C. 2000 as the likelier date.

An examination of the chronology of certain cardinal events in the rising Semitic and Hamitic empires of Asia and Africa, will show the extreme improbability of Europe, with its unrivalled facilities of access, being less populous, in at least certain portions of it, at this date of 1500 B.C., than Asia Minor, or Palestine. This is our first advance.

B.C. 2050, A.M. 1942.—Osiris is slain by a conspiracy of his brother Typhon. This is the first fact upon which we can rely in the dynastic history of Egypt. Osiris had carried his arms northward and westward. Diodorus Siculus states that he penetrated to the sources of the Ister, where he set up a monument with an inscription, "I am Osiris, the king, who led my forces over the whole earth, even to the uninhabitable regions of India,

and the Arctic climes, as far as the sources of the river Ister."—(Lib. i.) Tacitus informs us, the rites of Isis continued in his time to be observed by the German Suevi. Religious ordinances are the most indestructible of memorials.

B.C. 2000.—Ægialeus founded Sicyon, the earliest kingdom in Greece. Two centuries had elapsed since the foundation of the Assyrian empire by Nimrod.

B.C. 1992.—Abraham and his family quit Chaldæa.

B.C. 1908.—Ishmael, the patriarch of the Arabs, born.

B.C. 1896.—Isaac, the patriarch of the Jews, born.

B.C. 1841.—Shem, second son of Noah, dies.

B.C. 1746.—Flight of Jacob into Mesopotamia.

B.C. 1716.—Death of Isaac.

B.C. 1706.—Commencement of the sojourning of the Israelites in Egypt.

The Noah of the Mosaic Deluge, the Nwydd and Dwy of British, the Deucalion of Greek, Syrian, and Assyrian history, died only two years before the birth of Abraham. Now, whatever difficulties occur in the Mosaic chronology between the Flood and the birth of Abraham, as Asia and Egypt in this patriarch's lifetime abounded in population, it is physically impossible that Europe should have remained desert, or that Osiris should not have found, on the Danube, tribes to be subdued. Europe was inhabited. We shall find, also, that the peopling of one part of it at least—Italy—was as ancient as that of Egypt; and the evidence which proves this, proves also Gomer and his Gomeridæ to have been its original colonizers. We possess at the end of Scaliger's masterly disquisition, "De Emendatione Temporum," published also by Fabricius, (c. xiv. p. 175,) the genuine fragments of Berosus, the Chaldean historiographer. They establish, in a remarkable manner, the veracity of the Mosaic account with regard to the peopling of Europe by Gomer, and the other sons of Japhet, assigning such peopling to the days of Noah and Japhet, or Janus, himself, and confirming the dark character in which, through more than one channel, Cham has descended to posterity.

"Third year of Jove. Beli-Comer taught his Italians to build a city, with walls, in the manner of Scythia, whence he had come. A chief city they call 'Tŷ Ocholam.'

"Sixteenth year of Jove. Beli-Camasen came into Italy, to the Gomeri, and Comer, not admitting him, began to rule over and corrupt certain colonies.

"Fourth year of Ninus. Camasen, Saturn of the Egyptians, essays to corrupt the Italian Comari, the foreigners and mixed races aiding him.

"Nineteenth year of Ninus. Father Janus expels Camasen from Italy. Janus had sent two sons with Gomer.

"Kitym of Italy gave his daughter to Blasco Jove. He consecrates his daughter Roma Vice-Queen of the Aborigines.

"Kitym of Italy created his son Morges Coritus.

"Morges, son of Kitym, of Italy, created Blascon Coritus.

"Blascon created his son Jasius Coritus."[1]

We have, in these venerable Chaldee scriptures, the ground upon which Roman mythology reared, in after ages, its brilliant pantheon of gods and demigods. Kitym of Berosus is the Kittim of Moses, the Chittim of later Jewish writers, the nephew of Gomer, the chronology of both records tallying,—"The sons of Japheth, Gomer, Javan, &c.; the sons of Javan, Elisa, Tarshish, Kittym, Dodanim."—*Gen.* x. 2, 3, 4.) Cham, or Camasen, was the ancestor of Osiris. The Gomeridæ were consequently in full possession of Italy, before Egypt, under Osiris, emerged from its mythologic into its historic state; that is, Italy was inhabited by Janus, Gomer, and the Gomeridæ, before the Delta and valley of the Nile were settled at all by the human race. Even if with Bunsen we throw back the antiquity of man in Egypt many thousand years, a similar or superior antiquity must be conceded to his existence in Italy; but, as we have absolutely in Italy no vestige of man before Janus and the Gomeridæ, and their dates cannot by any ingenuity be forced as far back as 4000 years B.C., we are compelled to bring the dawn of human life in Egypt within the same period. As Berosus confirms Moses, so the native historians of early Italy

[1] These genuine fragments of Berosus are, of course, quite distinct from the fabrications of Annius of Viterbo, though it is certain Annius had access to authorities which are lost to us.

corroborate both, being unanimous in the statements that the Umbri, or Gomeridæ, were the Origines or oldest race of Italy, and that the Ab-Origines were a younger branch of the Umbri. These authors distinguished also the Gomeridæ from the later Kelt, or Gaul, by the term, "Veteres Galli," or "Old Gael."

"A certain race called Aborigines first peopled Italy (writes Sallust, *De Bell. Cat.*) These, on the arrival of Æneas in their country, fused with the Phrygians, and were called by one name —Latins."

So Servius,—

"The Latins descend not only from the Trojans, but from the Origines. The name of Ab-Origines continued in force till the arrival of Æneas in Ausonia, in which age their King, Latinus, called them Latins."—(*Com. Æn.* v. 178.)

So Justin,—

"The first cultivators of Italy were the Ab Origines."—(Lib. xliii.)

And Pomponius Festus,—

"The Aborigines held their conventions in the field which is now the Campus Martius of the Roman people. They were the most ancient people of Italy."—(Lib. i.)

Who then were the Origines, of whom these were the Ab, sons or progeny? All authorities agree that they were the Umbri.

"The Primi Aborigines" (writes Myrsilus Lesbius, c. iii.) "were Proles Umbrorum, the progeny of the Umbri." "Around the Tiber dwelt the Umbri the oldest race of Italy."

"The Palatini Aborigines," (writes Cato, *De Orig. Ital.*,) "the progeny of the Umbri, first occupied the site of Rome."

And again,—

"From the Tiber to the Sarn dwelt the Primi Aborigines, the progeny of the Umbri. Their principal city was Camasena, founded by Cames, not far from where afterwards rose Alba."

And Caius Sempronius, (*De Divis. Ital.*,)—

"From the Siris to the Tyber was occupied by Saturn, with the Prisci Aborigines. Their original is from the Umbri and the Camaseni. Here is the Capitoline Hill, inhabited in the golden age by Saturn, where now stands Rome, the head of the world."

And again,—

"The portion of the Apennines from the sources of the Tiber to the Nar, the Umbri inhabit, the oldest stock of the Old Gael, (Veteres Galli), as Augustus writes."

And again,—

"Which of our most ancient authors does not write that the Janiculum was founded by Janus, and Etruria by the old Gael?"

And Pliny,—

"The race of the Umbri is considered the oldest in Italy." "They suppose that the Umbri, or, as the Greeks call them, Ombrioi, are so named, because they survived the inundation of the world by floods of rain (imbribus)."—(C. Plin. lib. ii. *Nat. Hist.* c. 14.)

One of the innumerable fancy etymologies of Greek and Latin authors. But Etruria was also originally Umbria.

"Etruria" (writes M. Cato, *De Origin. It.*) "was first Umbronus Ager, thence rose the Umbri."

And Myrsilus Lesbius (*Frag. De. Ital.*),—

"Xanthus writes that the Pelasgi invaded Thuscia, which was formerly called Umbria." "Tyrrhenus, arriving in the southern district of the Tiber, held it, and all the middle portion, from its sources to the spot where the Prisci Umbri inhabited; and he settled with them, and dwelt with them, and built the cities called the Mæonian and Tyrrhenian."

And Pliny (Lib. iii. c. 5.),—

"Etruria has experienced repeated changes of names; the Pelasgi in old times expelled the Umbri, the Lydians the Pelasgi."

The Sabines were Ἐξ Ομβρικων, writes the scholiast on Lycophron.

It is incontestable then, that the first name of Italy was "Umbria, Umbronia, Ombria, or Gomeria;" that its Origines or first inhabitants were Umbri or Gomeridæ, settled under Janus and Gomer; that the children of these in central Italy were called Ab Origines; that their subsequent fusion with the Phrygians under Æneas formed

the Latin nation, and with the Tyrrhenian under Tyrrhenus the Etrurian nation.

Umbria extended also to the Alps.

"The Lyburni (Lubim) and Siculi first colonized Gallia Togata. These were expelled by the Umbri, and they by the Etrusci, who took from them by regular siege (justo more belli) three hundred and more towns, most strongly fortified."—(M. Cato, *De Origin. Ital.*)

An Umbrian race occupied also the whole country on either side the maritime Alps, and were known as Ligures, or Ligurians; the same word as Locris in Greece, Liger, or Loire, in France, and Lloegr (England) in Britain.

Berosus tells us that Gomer taught his Italians to build and fortify cities, a chief city being called "Ty Ocholam." Cato tells us that the cities of the Umbri, taken by the Etrusci, were "oppida validissima." A glance at the map of ancient Italy shows us a class of towns beginning or ending with Ti, Ty, Te, Tai, Ty (house, houses),—Reate, Ræneste, Sabate, Camerte, Teate; Tivernum, Teanum, Tiora, Teia, Ticinum; and Uchel (high) meets us all over Celtica and Britain, in various forms, from Uxelodunum to "Ochil." "Ty Ocholam" is literally "high city." It is to be noted that, whilst Gomer was thus constructing the "validissima oppida"—the Cyclopean cities, with their enormous stones, in Italy—Moses represents his Semitic and Ammonitic brethren engaged in a work still more ambitious, but of the same character, in the plain of Shinar. "Come let us build us a city and tower whose top may reach unto heaven"—a "Ty Uchil" in the loftiest sense. Architecture of a sublime and massive character, which no after age has rivalled in the magnitude of its monoliths, was the characteristic of not only the Gomeridæ of Europe, but the Semidæ of Asia, and the Ammonidæ of Africa—the trinity of the human race; and whatever its cause, whether the "audax genus," or the physical fact that the Deluge had covered the earth with enormous boulders or monoliths ready to their hands, such as nowhere can now be found, the evidence survives in the memorials themselves of the

primitive ages, from the Carnac of Egypt to the Carnac of Armorica. Cato tells us that Camasen was founded by Cames, evidently the turbulent Cham of Moses and Berosus. The names, Janus, Jasius, Morges, Roma, bear the oldest Gomeric stamp. "When Morges reigned in Italy," writes Antiochus of Syracuse, a native Greek historian of Italy, who flourished B.C. 400, "there came to him an exile from Rome, named Siculus."—(Quoted by Dionys. Hal. l. 731.) This authority is independent of Moses, Berosus, Cato, and the Italian peninsular writers. The Latin and Aboriginal term for the walls of a fortified city was Mænia, the plural of the Gomeric maen, "a stone." And viewing the prodigious masses of stone which constitute the Cyclopean fortifications, no term could be more appropriate or expressive.

No demonstration, however decisive, which confirms the authority of Moses, or of the Scriptures, will find favour in the eyes of the school who enter upon the study of every historical question in a spirit of indiscriminate scepticism.[2]

We cannot help this scepticism, and we are above conciliating it. When the earliest records of the East and West, supported by the irrefragable evidence of language, establish the truthfulness of the Mosaic ethnology in re-

[2] The demands which, for instance, Bunsen's *Egyptian Chronology* imposes on our credulity, certainly exceed those of any historic part of the Scriptures on our faith. There are five systems of Egyptian chronology, all affirmed to be drawn from the priestly records, yet differing by thousands of years, and by numerous dynasties, from each other. The fact that neither at the court of the Ptolemies, nor at Rome, could scientific or historic information with regard to his own country be obtained from any Egyptian priest, goes far to prove that these priestly records themselves never existed. If they ever did, it is most certain we have them in their oldest genuine state in the record of Moses; and out of that record we have no solid evidence that such had an existence. Moses asks, dating back from the present era—at the most, including the ante-diluvian and post-diluvian periods—seven thousand years for man's existence on this globe. Bunsen insists on twenty thousand years. As a matter of credence, the difference between the two draughts on our faith ought, according to the principles of the sceptic school, to decide the question, without further reference, in favour of Moses.

spect to Europe, we are not to be deterred from laying the honest conclusion before the public, nor from following up the primary facts to their legitimate consequences. We are bound, by historical verity, to maintain with Moses, that neither in Asia, Africa, nor Europe, does the origin of the present human race—leaving the antediluvians out of the question—go back more than, if so much as, four thousand years before the Christian era. We can trace no human vestiges in Italy beyond Janus and Gomer; none in Britain beyond those of the Cymry, or children of Gomer. Beyond these names all is blank, as the untrodden and unexplored wilds of the central forests of the Amazon.

The Janus of Berosus and the Latin archæologists is the Japhet of Moses, and Japitos of Greece. Rome was first founded by Japhet, or Janus.

"Which of our most ancient authors does not write" (asks C. Sempronius) "that the Janiculum was founded by Janus?"

And with Japhet his eldest son—as with whom so naturally?—Saturn or Noah, driven from the East by the proceedings of his youngest son, Cham,[3] (the Jupiter of subsequent mythology,) settled on the Capitoline Hill.

"Where now Rome stands," (writes Varro, *De Lingua Latina,*) "once stood the ancient town Saturnia. Vestiges of it even now remain—the fane of Saturn, the gate of Saturn, the temple of Saturn."

And Virgil, than whom there is no greater authority on points of primitive Italian ethnography, having, as Servius tells us, minutely examined all Italy, (*Ad Æn.* lib. I. v. 42, curiosissimum totius Italiæ,) describes the ruins of the towers of both Saturn and Janus.

"Hæc duo præterea disjectis oppida muris
Reliquias veterumque vides monumenta virorum
Hanc Janus Pater, hanc Saturnus condidit arcem.
Janiculum hinc, illi fuerat Saturnia nomen."
Æn., lib. viii. v. 355.

[3] "Primus ab Æthereis venit Saturnus Olympo
Arma Jovis fugiens et regnis exul ademptis."
Æn., lib. viii. v. 324.

Whether the "Ætherius Olympus," from which the consensus of the mythologic traditions of Greece and Rome represented Saturn to have been driven by his son, was the Armenian range, or the Himalaya, ("Imaus Himai," snowy mountains,) is immaterial; it was eastward of Italy, and from the north-eastward of Italy, from Scythia, where also was Deucalion, came, according to Berosus, Gomer. From the East, westward, the sons of Japhet (writes Moses) colonized Europe; and from the same East, according to the uniform tradition of the Gomeridæ of Britain, came their forefathers into Europe, and into this island. I assign to Rome, as the city of Saturn and Japhet, a greater antiquity than to any other city on the face of the globe. I hold that all the statements and predictions recorded in Virgil, and other poets, as to her past sacred and future imperial character, were in the people before they were in the poets. If not the capital, it was one of the sacred cities of the Gomeric or Umbrian empire of Italy, for well nigh a thousand years, from its first establishment under Janus, to its overthrow by the Etrurian dominion. To this Umbrian era and race of kings are to be assigned its aqueducts, its subterranean sewers, its remains of Cyclopean walls and buildings. Cato gives us in clear language the successive stages of its growth.

"Rome was at first a pasture for cattle. On the banks of the Tiber rose seven rocky hills, at the base of which the Tiber, finding its way into the marshes formed a swamp. Saturn first settled on the Capitoline-Italus, on the Aventine. Roma, the daughter of Italus, on the Palatium. Cælius, with his Tuscans, on the Cælian and Viminal. Romulus afterwards, in addition to the Palatium, on which he built his Rome, in the form of a quadrangle, occupied also the Esquiline, so-called from the guards which Lucumo appointed him, in imitation of the Tuscan usage of the twelve lictors, (three hundred armed men,) both as an honour and body-guard, the good faith of Tatius, his colleague, being suspected."—(*De Origin. Ital.*)

The geographical and topographical characteristics of the site fully support this statement, that several forts, on distinct hills, of different eras of foundation, were ulti-

mately united into one town. Neither the "Cloaca Maxima," which was the main duct to the substructures by which the pestilential swamps of the Tiber were drained, nor any other of the surviving heavy masonries of Rome were Etrurian. They were all Umbrian, the work of the same race which covered Italy with its "validissima oppida," the enormous proportions of whose "mœnia," or stones, still affect us with astonishment. The city of Japhet, there can be little doubt, was one of the three hundred which were stormed by the leaguer and engines of the Etrurians, and remained dismantled, its ruins affording shelter and building materials to Evander and his Arcadian colony, till Romulus, observing the natural strength of its position, selected it for his asylum, and repaired or partially reconstructed its fortifications. How long Rome remained a Gomeric city, with a mixed population of Arcadian, Phrygian and native Umbrian, under Etrurian rule and influences—whether throughout the reigns of the seven kings, or even to its capture by Brennus—is a question of curiosity rather than historical value. Undermost of all the Romes on the seven hills lies the Japhetic Rome and its Cyclopean architecture. Upon this lie a succession of strata, each entombing a Rome of a different period and civilization. Its very name is Japhetic—Rhym, "strength, power, force;" and so was the primitive name of its river, (Tiber,) Rymo. The Turks still call Constantinople (New Rome) Roum; and in Armenian Gomeria "Erze-Roum" preserves its identity. For a thousand years after Gomer's era, Italy and its populations remained Gomeric or Umbrian. Its language of course was Gomeric; and when on the debris of many ruins historic Rome grew up, she drew her roots from the original Gomeric stock. The Sabines, as we have seen, were Umbri, and "the Roman nation was more than half Sabellian; some of her kings were Sabine; the names of her citizens were Sabine; her religion was Sabine; most of her institutions in peace and war were Sabine."—(Liddell's *Rome*, p. 17.)

The topography of Italy and Europe, east and west,

would, it follows, be also Gomeric. In the second part of this disquisition I shall proceed to prove that it was so. I have collated the earliest names of the physical features of each country with each other, and with their signification in the Umbric or Cymric tongue. One race and one language named them all, throughout the length and breadth of Europe, from the Peloponnesus to Caithness in Scotland. St. Jerome, in his time, observed that the Gallic language was the same as that used by the primitive nations of Italy,—"incondita,"—in the times of Janus and Saturn.—(*O.* ix. 1.) One of these primitive tribes was the Oscan.

"Ennius the poet," (states Aulus Gellius, c. xvii.) "called himself Trigor, because he was master of the three languages, Latin, Greek, Oscan, in which last language Trigor means trilinguis."

So in British Cymric it is Trigair; gair (a word, speech) being the root of "garrio, garrulus." So the Samnites wrote, not "imperator" and "magister," but, like the British Gomeridæ, "amherawdwr" and "meistr." So terra, as Varro informs us, was properly "tera," like the British "tir," and terminus, tir-maen, "the stone that marked the land." We should be at a loss to know why, as Servius states, (*Æn.* lib. i. v. 288,) Troia should be written with two "i.'s," if the British did not show it was properly the plural form, "Troiau," or "Troiai," like the archaic musai, mensai, nor why a class of family names are identical in the Italian and British, and even in the Assyrian records and legends; the oldest names, for instance, in the Assyrian, being the same in the British annals and family nomenclature; Bel, Beli, in the East, —Beli and Belin, in the West; Ninus, in Babylon,— Nen and Nennius, in Britain; Lydius, Ludim, in the East,—Lyd and Lud in Britain; Nepth and Menes in Egypt,—Nêv and Menw in Britain. All these affinities are solved by the simple fact of the Japhetic unity of the whole European family, and of very early Japhetic supremacy in the East.

Another conclusion is to be admitted, viz., that the

primitive language of Europe, by whatever name designated, Japhetic, Aryan, Gomeric, or Keltic, is more ancient than that of Egypt or India, the Pharaonic or the Sanscrit. To this conclusion, indeed, the most distinguished etymologists have, by independent inductions, already arrived. Bunsen (*Christianity and Civilization*, vol. iv. pp. 146, 168, 162) thus sums up his investigations of the relative antiquity of languages:—

"1. The Keltic is of much higher antiquity than the primitive Teutonic, or old Gothic, of Europe.

"2. It is older than the Sanscrit of Asia.

"3. It forms the archaic or non-Sanscritic element in the old Hieroglyphic Egyptian.

"4. The Teutonic has, throughout its phonic system, been entirely revolutionized by the action upon it of the Celtic laws of euphony.

"5. The same action, in a minor degree, has affected the Latin language."

We have before observed, that the old Egyptian and Sanscrit were duoglotts, *i. e.*, languages composed of two distinct elements. The old Gothic, or Mæso-Gothic, as a disintegrated language, is certainly much more recent than the Keltic or Cimbric, that is, than the same radical language in its integral construction; but a large portion of the lexicon of the Mæso-Gothic is co-æval with, and identical with, the Keltic. In the greater antiquity of the Keltic over the Sanscrit and Egyptian, Meyer, and on reviewing his own opinions, at first unfavourable to such deduction, Bopp concurs with Bunsen.

"Many of the grammatical usages of the Keltic, being the primitive, are decidedly more ancient than the Sanscrit, possessing also independent peculiarities of their own. If further demonstrations of this statement were required, it is supplied by the identity with the Keltic of the grammar of ancient Egypt, a language recently unveiled."—(*Gel. Ang.* p. 534.)

Thus, then, by the scientific processes of modern scholarship, we arrive at precisely the same conclusion as by the historical statements of Moses, Berosus, Archilochus, Cato, and the old Italian archæologists. We cannot get a step beyond the Japhetidæ and their language;

and we must leave it to Bunsen to reconcile the established fact of the comparatively very late appearance of this protal European family and their tongue, with his theory that mankind had existed many thousands of years before in Egypt, using a language one half of which, and the older half, was borrowed from this very Japhetic.

But another inference presents itself, from which, following truth boldly as we ought, wherever she leads, we must not permit ourselves to shrink. Moses expressly declares that the children of Japhet peopled Europe, according to their families and their tongues. Whether Japhet was or was not at Babel, whether Babel be an allegorical or historical incident, he asserts this of the Japhetidæ after they had settled down in Europe. If the Japhetic language has nowhere in its original integrity been preserved, we hold it impossible that it should have been wholly lost. It survives more or less in every language of Europe. If the Gomeridæ all over Europe called a stone "maen," walls "mænia," a rocky mountain "alp," a head "pen," or "ben," air "awyr," and so forth with hundreds of names, it is obvious that their father, Gomer, his father, Japhet, and his father, Saturn or Noah, so called them. We get partially, at any rate, at the language of Noah, and, if we follow it up, of the first man, the Menw or Adam of at least the Aryan type. It would indeed be extraordinary if, within the space of three thousand years, the language of the forefathers of such a race as the Aryan had irretrievably disappeared. It has not. The Japhetic patriarchs, kings and queens of the pre-historic, became the gods and goddesses of the historic ages. For this deification they were indebted to the Gomeric or Homeric bards. Plato and Aristotle inform us, that Greek mythology was an Homeric creation. The last of these Homers, the most illustrious of the eight, tells us repeatedly that "mortal men had many, the immortal gods but one tongue;" and he instances things which men call by one name, the gods by another —the latter being mostly pure Keltic, or Gomeric—the bard's ancestral language. We invite especial attention

to this apparently audacious, but truthful position, that Homer is but a generic name for one of the race of the Gomeridæ. A "Homer" was a bard of the Gomeridæ, Gomeric by birth, singing the fortunes of his race. "Our age" (I quote Archilochus, from the Latin version of his ancient work) "distinguishes the eighth Homer. He flourished in the twenty-third Olympiad, five hundred years after the fall of Troy, a Mæonian by birth, and being pronounced victor by the decree of all Greece at the Olympic contest, was regarded as the first of our poets. He was entrusted, in his own sole person, with the task of reforming the Greek tongue, in its names and alphabetic characters. This latter, it is said, Cadmus, the Samothracian, brought into Greece, as they are among the barbarians, full of rudeness, and of little resemblance to the Phœnician, retaining the old Celtic and Mæonian form." We affirm this view of Archilochus to be the historical truth. The Eton school-boy, if he knew Cymric, would begin to put his ideas together if he heard a Welsh peasant call his language familiarly "yr iaith *Omêraeg*," the Homeric language. The peasant has never heard of Homer, but he still speaks the language of Homer, as one of the Gomeridæ, which was, as Archilochus informs us, written before Homer's time, in "the old letter and Mæonian characters." The very word "Mæonian" would be familiar to the peasant, for in Cymric maon is "the people," "popular," "vernacular." The Mæonians, Mæonidæ, were simply the plebs, the vulgar; and Homer was one of "the people," one of the old vernacular race, as from the very name it follows popular poets have always been. He rose like Virgil, like Shakespeare, between two eras—the welding together of two mighty languages, both one at root; and as Luther formed modern German, Cyril Russian, and Ulphilas the Gothic, Homer formed Hellenic Greek. We mean the last Homer. The mere facts that there were eight well-known Homers in succession, and that, for the birth of the last, seven cities in subsequent ages contended, are proofs that the name is not individual, but generic,

running back into the old race of the seven before the eighth. Eight Miltons or Shakespeares there cannot be, but "Omeridæ," or Homers, bards of the Gomeric race, there may be, and have been, in Britain only, from Taliesin to the present day, in multifold succession. If our view be sound, then Homer must have been acquainted with the Gomeric language of the Japhetidæ; in other words, he knew his mother tongue. Singular it is that all the great poets of humanity—those that in their grand simplicity stir the chords of the heart—have been, like the prophets of Scripture, of a noble race in its fall. The "Iliad" is inexpressibly sad; it is the epic sang by one of the old Trojan race, a descendant, like them, of the Athanatoi of the fall—the just fall—of the great city of the last children of the Athanatoi in Asia. Still more singular is it that the same consciousness of the righteousness of Divine retribution on their race should haunt the British Triads, for in these the great calamities of their country, and the loss of the imperiality of Britain, are constantly assigned by the writers to the displeasure of God against "the arrogance and aggressiveness of the Cymry." The same accusing spirit pervades Homer, the Jewish prophets, and the Cymric Triads, ending in the proud resignation,—"Διος ετελειετο βουλη," God's will was done; "we deserved the judgment, and it came." But how is it proved that the language of the Athanatoi, the deathless ones, the gods of Homer, was Gomeric, was Cymric, was his own. The evidences adduced in this essay, that no other than the Gomeric was the primitive language of Europe, putting aside such testimonies as those of Archilochus demonstrate it; but fortunately the Gomeric bard was not averse to exhibiting his knowledge of the language of the Athanatoi, as distinguished from that of the mixed race of his generation. "Mortals," he says, "have many languages, the immortals one." It is to be regretted he did not leave us a thousand examples of the "immortal language,"—no vain term after all. The few he has, in the *Iliad* and *Odyssey*, transmitted to us, are pure Gomeric or Cymric. Thus Homer, from the regions

of earliest historic Greece, adds his testimony—the testimony of his own mother tongue—to the truth of the Mosaic statement, that "the Gomeridæ were the ancients, the first of men in Europe."

Our first instance is, *Iliad*, a. 403:—

> "Ον Βριαρεων καλεουσι Θεοι, ανδρες δε τε παντες
> Αιγαιων—"

on which verse the Scholiast writes,—"of these two different terms, the poet assigns the older to the language of the gods, the latter to that of men." Camerarius, to the same purpose,—"the term attributed to the gods means the more ancient of the two."

Now Briares, or Briareus, is pure Gomeric,—bri, bry, "high, lofty," aer, "war."

Iliad, b. 814:—

> "Την ἠτοι ανδρες βατιειαν κικλησκουσιν
> Αθαναται δε σημα πολυκαρθμοιο Μυρίννης."

Myris, a Cymric root,—"pure, holy;" myriad, "purity;" myriered, "pearls."

Odyssey, k. 305:—

> "Μῶλυδε μιν καλεουσι Θεοι-Χαλεπον δε τ'ὀρυσσειν
> Ανδρασι γε Θνητοισι. Θεοι δε τε παντα δυνανται,"

either the Cymric mwl, "substance, concretion, balm," or moli, "adoration."

Iliad, xiv. e. 290:—

> "Ὄρνιθι λιγυρῇ εναλιγκιος, ἥντ εν ὄρεσσι
> Χαλκιδα κικλησκουσι Θεοι, ανδρες δε κυμινδιν."

"Χαλκις," states Pliny, is nocturnus accipitir, "the night hawk;" both the night hawk and the mountain hawk are called by the Cymry of Wales just what Homer's immortals called them, "gwalch." They have never heard of the name "Cymindis;" but the shrill cry, "the λιγυρη" of Homer, may be heard from the "gwalch" on every Cambrian mountain. "Homer" (writes Dio. Chrysostom, *Orat.* ii.) "thought it right to use all dialects; he Æolizes, he Dorizes, he Ionizes, nay, he uses, as a god, the gods' own terms."

It is not then to the Indian, Sanscrit, or Egyptian

we must look for the tongue of these "immortals," but to the primitive language of Europe. If we can put together the common roots of the Gomeric as found in the old Latin of Italy, the Keltic of Celtica, the Cymric of Britain, the decomposed Mæso-Gothic, the Æolic of Greece, we may rest assured we have it in some measure restored. The lingual interval between the mythic and historic eras would be bridged. Janus and the first Aryan fathers—the seven Japhetic patriarchs of Europe—might understand and be understood by their children of the nineteenth century.

Having thus fixed the Gomeridæ, and the date of their first settlement in Italy, a broad contemporaneous view of the rest of the world will show them, similarly as in Europe, constituting the Origines in central Asia and between the Caspian and Black Seas, as the Gomarai; in Armenia, as the Gumroi; in Lower Scythia and Cimmeria (Crimea), as the Cimmerioi; in Central and Northern Europe, as the Cimbri; in Britain, as the Cimbri, Umbri, Cymry—a vast confederacy of families. In all these countries they preserved their patriarchal appellation. In Gaul, at a later period, they termed themselves Keltai, Gael; in Spain, Ivroi, Ivor, Iber, "warriors;" and Kelt-Iberi, "wood-warriors," "forest-warmen."

The "wave" theory, by which Bunsen and others suppose that Europe was originally colonized by masses from some populous Asiatic centre, one body forcing its way along the north coast of Africa, another along the Baltic coast, a third through the passes of the Lower Alps, cannot be applied to the first or Gomeric settlement of Europe, which was a quiet, easy, and very leisurely occupation of the most fertile or beautiful districts of the void, unoccupied West. All tradition truly represented this, the Saturnian age, as a golden one. The whole world was before the Japhetidæ, "where to choose, and providence their guide." Centuries elapsed before the habitable regions of Europe could be said to be even "prospected," much less "squatted" upon, and appropriated, by the gradually increasing population of these

primitive, and, for lack of any motive of ambition, unambitious tribes. Their traditions, meanwhile, always referred themselves to the East.

"The researches of the learned" (writes Davidson, *British and Roman Remains*, p. 6) "are daily adding to an accumulation of evidence which tends to prove that the Aborigines of Britain sprung from an Eastern origin; that Druidism, like Brahminism, is but a modification of the same worship; and that we must look to a period long anterior to the dispersion of the Celtic tribes, for the primæval history of the British race."

There is much truth in this sentence. The British Triads, for instance, refer to Britain events manifestly occurring to the Gomeridæ of the East, or of Italy. I am inclined to allow a thousand years for the Gomeric or Heroic age, all over Europe; because I find such age first broken up in Italy by the Tyrrhene or Etrurian convulsion, somewhere about a thousand years after the era of Gomer, and a thousand years before the Christian era. About the same era the Gomeridæ of Gaul took the name of Keltai; henceforth the reign of Homer's "immortals" gives way to the universal disruption of the patriarchal system; the primitive priesthood and religion alone maintaining their identity in Asia, Europe, and Africa. "Druidism," (concludes the learned Vernon Harcourt, in his *Primitive Religion*, p. 267,) "in its pure and primitive form, was that religion of Noah which prevailed from China to Britain." Undoubtedly. Between the family chronicle of the Chaldæan Berosus, telling us how Japhet, or Janus, settled on the seven hills above the Tiber—how his father Saturn came to spend his old age with him—how Gomer, two of his sons, and one of his nephews, Japhet's grandsons, joined them—how the evil genius of the family, Cam, or Ham, (the perverse one,) exposed his father, writes Moses—raised sedition, writes Berosus—how he was summarily ejected by his eldest brother, "Father Japhet," to Sicily, and how the restlessness of the incestuous reprobate then carries him into Egypt—between all this and the breaking up of the Japhetic clan system—Homer's Olympian

family—by the immediate agency of that indecipherable race, the Etruscans, in Italy—the Cadmæi, Hellenes, and others in Greece—that period of about a thousand years must be allowed, within which happened all those most delightful scenes, tales, adventures—worth all the dull histories in the world—of the demi-gods and heroes of Gomeria, Hellas, and Italy—from the banishment of Apollo, and the loves of the gods, to the labours of the god of suffering, Hercwlf, or Hercules, and his ascension to heaven. The general assent of the writers who have devoted attention to the primitive ethnology of Europe to the fundamental position, that its first inhabitants were Gomeridæ, appears then to have been arrived at on the soundest grounds. Over the whole North of Europe they retained the patriarchal appellation in the era of Ezekiel, B.C. 550 :—"Gomer and all his bands, and the house of Togarmah and all his bands in the north quarters."—*Ez.* xxxviii. 6.) Following the stream of history down, we find their Gomeric original to have been always regarded as an indisputable stand-point. "The name by which the Celts" (writes Plutarch in his *Life of Marius*) "were in old times known to the Greeks, was Cimmerioi." "The Celts," writes Solinus, "are acknowledged to be a very ancient race, yet they are but the children of the Cimbri." "Ashkenaz, which is Germany," state the Jewish Talmudists, *passim*—"Gomer, that is Gaul," writes Jerome and Eustathius.—(*Comment. ad. Ezek.* xxxviii.) "The Celts or Galatæ," explains Isidore, (*Origin.* lib. ix. c. ii.) "are the descendants of Gomer." The fact that the Kelts were the younger Gomeridæ, that the Cimbri were the old Kelts, that these respectively were the older and younger lineages of the same race, which we have seen fully recognised by the Greek authors, and by the Latin, in their distinctive terms, "Galli-Veteres, Galli," has been now fully accepted by modern historians. "It is certain" (writes Niebuhr, *History of Rome*, vol. i. p. 143) "that the Umbrians were a great nation before the time of the Etruscans, and that they have a right to the name of a most ancient and generic people

of Italy, in opposition to the Etrurians, Romans and Lucanians." "Of the Celts" (rather the Japhetidæ) "there are and were two great divisions—the Gael and the Cymry—differing in habits and language. The ancient inhabitants of France were Gael; of Britain and Belgica, Cymry. The Druidic religion, though some time adopted by the Gael, was properly and originally Cymric."—(Liddell's *Rome*, vol. i. p. 164.) Sharon Turner, whose researches led him in a Teutonic direction, followed the ancients, and preceded Bunsen in his conclusion.

"From Asia the human race flowed into Europe; the earliest tribes, who reached the north-west and western coasts of Gaul, being the Cimmerians and Celts."—(*Anglo-Saxon History*, p. 2.)

Nor is it less certain that these Gomeridæ, wherever found, were, as Moses and Berosus assure us, the children of Gomer; on which point there are some observations by Whitaker so apposite that I shall quote them.

"The name of the Cimbri, or Cymry, was obviously the first and original characteristic of the great national family which was afterwards denominated Galli, or Celtæ. Distinguished by the epithets of Galli and Celtæ from their mode and manner of living, they must naturally have been distinguished by some primæval and family appellation, variously written Cimbri, Cumri, Gumri, Gomeridæ, for it bears all the marks of an original and hereditary signature, and points fully, as it is expressly referred by history, to the patriarch Gomer. The name did not commence about three centuries before Christ, but had been a name for ages before that period."—(*History of the Britons*, p. 67.)

It is obvious that names descriptive of national manners, or peculiarities, must be the secondary and artificial, not the primitive and natural, *indicia* of a race. The clan names of three-fourths of the clans in ancient Italy, Gaul, Spain, and Britain, by which they appear in the Roman Itineraries, are secondary or artificial, indicative of some peculiarity in locality, arms, or usages. The name of the whole race being primitive, the names of its various tribes were secondary. The custom of the East, that a tribe should be called after the name of its patriarch, as the Assyrians from Ashur, the Medes from Madai, the

Hebrews from Heber, has never varied, and is religiously observed to this day by the Arabs. Universal primitive usage confirms the statement of Moses, Berosus, and other historians, that the widely-extended families of the Gomeridæ were so called, as being the posterity of the patriarch Gomer.

Taking for our first axiom, then, that the substratum of Europe in race and language always was and is Japhetic; and for the second, that the substratum of primitive Italy, Celtica, and Britain, was of the seven Japhetic families that of Gomer, in two developments, the patriarchal Gomeric and later Celtic, the difficulties which struck Newman in the following passage will in great measure adjust themselves:—

"To discuss the early ethnology of Rome might occupy a treatise, and I shall content myself with producing certain select vocabularies. They suffice to establish, that at least one of the stocks of population out of which the mixed Roman people was made, spoke a tongue so much akin to the Welsh and Gaelic, that we are justified in extending the term Keltic to embrace this Italian tribe. The only point left at all uncertain is, whether the oldest Latin itself, or only some of its affluents, was this Keltic influence. In many instances these words are isolated in Latin, while in Keltic they form units of a family. If more knowledge should be gained of the Umbrian tongue, which is perhaps to be hoped, it may lead to a more decided agreement among learned men concerning the composition of the Latin. Yet one of two results appear inevitable: either the old Latin was naturally more akin to Gothic and Greek, but has received two successive infusions of Keltic; first, a quasi-Welsh infusion, from the Umbrian; and, secondly, a quasi-Gaelic infusion; else the original Latin was prevailingly Celtic in vocabulary, whatever may be thought of its grammatical relations."—(*Regal Rome*, p. 39.)

Our belief is that Rome, from B.C. 2000, to *circiter* 1100, remained Gomeric or Umbrian in language as in blood. Then ensued an era of dynastic and national subversions, during which—as in later ages the Latin—this primitive Umbrian became disintegrated, and then appeared in its second or Celtic type. Three other elements flowed in: the Æolic, with Evander and his Arcadians; the Phrygian, with the return of the Dardanidæ

from Asia; for, like that of the Heracleidæ, it was a return of a prior Gomeric emigration from Italy to Asia; and the Etruscan, from the Etruscan conquerors. Two of these—the Umbrian and Celtic—agreed largely in vocabulary but had diverged in other respects. "Very many words in Gaelic" (writes a great Gaelic authority, Dr. O'Connor) "are the same as in Welch, but the two languages differ in syntactic construction." Llwyd affirms the same. Neither the Phrygian or Æolic were alien or heterogeneous infusions, being both radically allied to the Japhetic; but the Tuscan was wholly alien, nor, judging from its fragments, had it affinity with any known language, except perhaps the Aztec of Mexico. The historic Latin is a tesselate language of five principal materials, the oldest being Umbrian, of the Sabine dialect.

The identity of a numerous class of roots in the British and Latin languages—of the topographical nomenclature and of the personal family appellatives in both countries—the prevalence of the same generic name Cymry, Umbri, Humbri for the primitive stock, would compel us, apart from any native evidence or tradition, to admit that the statement of Moses, that all "the isles of the Gentiles" were peopled by the Japhetidæ, received remarkably strong confirmation from the tongue and ethnology of Britain. But the additional demonstration afforded by the immemorial native tradition itself, of a people isolated, after their first settlement, from the fusions and revolutions of the continent, is yet more extraordinary. This tradition is as follows in the British Triads:—

"The three primary inventors of the Cymry: first, Hu the Mighty, who first instituted constitution and mote for the nation of the Cymry."

"The three benefactors of the Cymric nation: first, Hu the Mighty, who first instructed the Cymry in the art of ploughing, when they were in the Summer Land before they came to the Isle of Prydain."

An old Scholiast interprets the "Summer Land" by "the land where the city of Constantine now is—Caer Cystenin."

"The three over-ruling potentates of the Isle of Prydain: first, Hu the Mighty, who brought the nation of the Cymry from the Summer Land, called Dyfro-bani, into the Isle of Prydain."

"The three pillars of the Isle of Prydain: first, Hu the Mighty, who brought the nation of the Cymry first to the Isle of Prydain, and they came from the Summer Land, which is called Dyfro-bani, and they came over the Hazy Sea (German Ocean) to the Isle of Prydain, and to Armorica, where they settled."

"The three associated tribes of the Isle of Prydain: first, the tribe of the Cymry, who came into the Isle of Prydain with Hu the Mighty, because he would not possess country or territory by war and pursuit, but by right and peace. The second was the tribe of the Lloegrwys, who came from the Vine Land, (Gascogny,) and were descended from the primitive tribe of the Cymry. The third were the Brython, from Armorica, who were also descended from the primitive tribe of the Cymry. These were the three pacific tribes, so called because they came by mutual consent and tranquillity; they were descended of the primitive tribe of the Cymry, and all were of one lip and language."

"The three names given from the first to the Isle of Prydain were,—before it was inhabited, it was called the Green Isle of the ocean: after it was inhabited, it was called the Honey Isle (Ynys Mel, Melinis). After the people were formed into a commonwealth by Prydain, son of Aedd the Great, it was called the Isle of Prydain. None have any right by the will of God or nature to it but the tribe of the Cymry, for they first took possession of it, before which time there was no human being living in it, but it was full of bears, wolves, crocodiles, and bisons."—(*British Triads.*)

The order of view in which the above Triads, connecting them with those previously cited, affirming that a deluge had destroyed all mankind, except two persons—a male and a female—by whose posterity Britain was re-peopled, our present Island, seems to be as follows:—

1. A deluge had swept over and destroyed all its inhabitants.

2. For an undetermined period it remained unoccupied by any human being, wild animals being its only tenants. Yet the memory of it was preserved, during this time, as "the Green Isle of the Ocean."

3. The Cymry, coming under the Plough-king, Hu

Gadarn,[4] who had already given them a system of mote, from the regions round the Propontis, crossed the German Ocean, and took possession of it by the right of man over nature.

4. Two other tribes, each of the primitive Cymry, the Lloegrians from Southern Gaul, and the Brython from Armorica, joined the Cymry of the Propontis in the Honey Isle, in mutual consent and tranquillity.

5. An indefinite interval elapsed, when Prydain, the son of Aedd the Great, the eponyme of the powerful tribe of the Ædui, or Lloegrians, in Gaul, changed the government from the patriarchal to the regal form, and gave the island his own name, "the Isle of Prydain," whence comes our "Britain." The change, another Triad declares, was demanded by the voice of the country and people, "and under the protection of the country is the king,"—quite an original, though a very just way, of regarding constitutional monarchy.

Hu Gadarn, or the Mighty, apotheosised in after ages in Gaul as a god, was a very genuine kindly human

[4] The scattered notices in Cymric traditional literature of this patriarchal king are very curious.

Dialogue between Hu the Mighty and Gavran:

Gavran.—Hu, God be with thy strength.

Hu.—And with thy weakness, little one.

Gavran.—What is the best ploughing?

Hu.—Thrice ploughing in the same furrow.

Gavran.—Thou hast given me wine, and meat, and bread—whence was thy bread?

Hu.—Never did I eat bread, nor put bread before a Cymro, but of what I had ploughed, and harrowed, and sowed, and reaped, and harvested, and ground, with these two hands.

Gavran.—Thou art a coward not to strike, being so strong.

Hu.—Never good came from a blow.

Gavran.—Why dost thou teach metre?

Hu.—The least of mind is more worth than the most of force.

Gavran.—Hu! why hast thou said the shield of man should cover woman?

Hu.—God has made the strong to cover the weak.

Gavran.—I will never follow thee.

Hu.—I will follow thee, weak one, if thou wilt lead aright, for then wilt thou be strong.

character. All about him in the Triads is easy and natural. Upon the spot on the banks of the Bosphorus where the forty halls of this patriarchal Plough-king were supposed once to have stood, Constantine the Great, at the wise suggestion of his mother, Helena—the site being unrivalled for a combination of advantages—built Constantinople. Upon the date of this emigration of Hu Gadarn, of the number of the Cymry who accompanied him, and of the route they followed across the continent of Europe, the Triads are silent. They are very express, however, on the point of moment to our investigation, viz., that the three tribes were pure Cymry, of one lip and language. Thus, from another entirely independent source, we derive confirmation of the truth of the Mosaic statement.

That the Cymry of Britain, who occupy the Principality of Wales, are the lineal descendants of these primitive Cymry, has never, we believe, been seriously doubted. Trace far back as we may, we find a race calling themselves Cymry, speaking a pure Cymric tongue, and holding by constant tradition that their origin is from the East, in possession of that formidable chain of mountain fortresses which rise between the Severn and the rock-bound shore of the Irish Sea. If we are correct in the supposition that the Gomeridæ, leaving the East before the rite of circumcision was known, entered Britain before the term Kelt had arisen, we must fix the date of the first colonization of our island by such Gomeridæ within a hundred years or so of that of Italy, by their brethren, under their common patriarch, Gomer, that, is *circiter* 2000 B.C.

Let us take our stand for a moment in præ-historic Greece, say, B.C. 1300, *i. e.*, two centuries before the Trojan war. We are surrounded by the following countries, Argolis, Ætolia, Caledonia, Locris, Doris, the oldest names, their inhabitants the oldest and purest races (B. G. Niebuhr, *Ancient Ethnology*, vol. i. p. 123) in Greece. "I regard the Locrians as the ancient inhabitants of the whole country of Greece, from one sea to the other."

The Cymry of Western Britain have never known, and do not now know, England by any other name than its primitive one, "Lloegr," or Locris. We have then in præ-historic Greece,—Argolis, Ætolia, Caledonia, Locris, Doris. We have in præ-historic or Gomeric Britain the same territorial words,—Argyle, Athol, Caledonia, Lloegr, and numerous terms derived from Dôr, water. From the Summer Land of Dwfr-bani or Dwr-bani, literally the mountains of Dôr, came, say the British Triads, the Cymry under Hu Gadarn. I dare aver that Hu Gadarn brought such terms, and many more, with him into Britain, and, as was natural, bestowed them on the territories which have always since retained them. In Greece and the Mediterranean we have Æolia, "the land of storms."

> "Nimborum in Patriam loca feta furentibus Austris
> Æoliam venit. Hic vasto rex Æolus antro
> Luctantes ventos tempestatesque sonoras
> Imperio premit ac vinclis et carcere frenat."
>
> *Æn.* lib. i. 62.

Whence came this traditional character of Æolia and Æolus? From the very term in Gomeric meaning "storm," awel, "a blast of wind," whence the historic Greek αελλα, and the English "*gale;*" but Æolia is obviously the primitive form, the Æolic, as the primitive dialect, approaching nearest to the Cymric, writing Halios, (Cymric, Haul,) not "ἡλιος," for "sun," &c.

Or, again, let us take our stand at the same date in Italy. Here is Umbria, stretching in one empire from the Po to Sicily. Westward of its northern part is Liguria, extending on either side of the Pennine Alps; whilst the Appennine chain forms the back-bone of the whole peninsula. We take a leap into Britain, and here, too, in the North of Europe is a country, Albyn, Scotland, where every mountain is a Pen or Ben; where all the land between the Forth and Humber was for ages known as North Humbria; where all the West is still Cymry or Cumbria; and all the South, from Dover to the British Sicily, or Scilly Isles, known to the primitive

Cymry only as "Lloegr." Locris, Liguria, the river Liger (Loire), from and around which in Gaul the second Cymric tribe, the Llœgrians came, are as certainly identical terms as Cymru, Cumbria, Cumber(-land), Humbria, Umbria. The identity of the primitive races of Greece, Italy, and Britain, is thus further established by the light shed upon a common European topography from native British traditions. And if such identity existed ages antecedent to the Trojan war, the results of which—apart from its poetic treatment—were so immense in Greece and Italy, it is most improbable that the Trojan war itself should not cause a fresh emigration from the regions around the Hellespont, and elsewhere, of sufferers and exiles, to the pacific and kindred land of Britain.

In the midst of Gomeric terms in central Greece, such as the above and others, as Comarus, Acarnania, Peneus, Pindus, Cenæum, Pentelicus, Parnassus, occurs that of the Panhellenic temple of "Delphi," the etymology of which has baffled scholars. The Greek derivation from "Adelphoi," is of course Greek fancy.

"Delphi" (Niebuhr, *Ancient Etymology*, p. 131) "was previously called Pytho. The first constitution of Greece was a confederation of twelve clans united by the bond of one religion, the great temple of which was Delphi, where the representatives of the twelve clans met in a conclave, called the Amphictyonic Council. The oracle or priesthood of this confederation took under its special care the exercise of 'humanity' in the wars of the Greeks, and it is from this aspect, under the Delphic influence, the Greek character shows itself most nobly."

For the etymology of the pre-historic terms in Greece and Italy we must refer to the pre-historic language, that is, the Japhetic, and generally to either the Cymric or Celtic form of it. "Dal" is Celtic for "land;" "Pen, ben, phen," is Cymric for "head;" "Delphi," or, as it is fully written "Delphinium," in the north promontory of Attica, is "headland," physically—"head of the land," morally or politically. In this latter sense it was the Celtic title of the eldest son of the Gallic monarchs—"Delphinus," Dauphin. In both senses it accurately

described the high rock and high council of Delphi. This example alone suffices to demonstrate the value of the primitive language of Europe, in explaining the sacred and social life and institutions of its primitive or heroic state. Whence again rose the singular idea that Delphi was the centre of the world? The Greeks said, because "Delphus" meant "a womb," Delphi might be considered the world's "navel." A reference to the Cymric language proves that the idea was simply a tradition, faithfully preserved, of the meaning of its first name, "Pytho;" for "Pyth" in Cymric is the universe, Python "the system of the universe;" whence also the older title of Apollo, or the sun, and of that circular or serpent symbolism of the system of the universe which the later Greeks corrupted into a real serpent, from killing which the sun-god obtained the *sobriquet* of Python. This circular serpent symbolized also eternity, because the universe was held by the Druids to be eternal; and "Pyth," "Pythol," still signifies eternity, and eternal, in the Cymric. Nor could the constitution of Gomeric Britain be expounded in briefer or more lucid language than that which Niebuhr applies to primitive Greece. The British tribes met first at the great temple of Stonehenge, afterwards at Caer Llyndain (London). The rule of peace and war was vested in the Druidic priesthood; and according to the Druidic religion, "inhumanity" was the especial vice which lost the soul its human morphosis, relegating it back to begin existence again in its brutal condition. And as Delphi, so Stonehenge, or Cor Gawr, is a Python, a dracontic temple, symbolizing the system of the universe.

As Roman civilization was wrecked, by various causes, between A.D. 410, and A.D. 600, so the primitive Gomeric civilization over Europe and Asia, but especially in Greece and Italy, was broken up between B.C. 1300 and 1000. The barbarous state of Greece, Italy, North Africa, Asia Minor, in the dark ages, or under Moslem rule, is no evidence against their prior high cultivation and refinement. Nor is the condition of these countries, in their first historic

stage, depicted for instance by Thucydides or Herodotus, an argument against the existence in them of a pre-historic civilization, differing in character, but as real and widely extended as the Roman, which similarly rose, to be buried in a long night of anarchy and ignorance. Who antecedently would expect beyond the mediæval ages of ferocity, piracy, and pitiful superstition, to find an age producing Virgil, Horace, Livy, Tacitus—bright galaxies of painters, sculptors, architects, profound philosophers, and elaborate orators? Such as these were to the dark ages, Pythagoras, Orpheus, Linus, Olen, and the list of writers in the primitive language given us by Diodorus Siculus, were to those ages in which society had been resolved into its wildest elements, after the fall of the Japhetic civilization. The true view of Europe and Western Asia, in the dawn of what we style history, is that which we habitually and correctly take of Europe after the dark ages—emergence from an overwhelming physical wreck—tardy rise from a protracted prostration—recovery after a frightful fall. No matter what the miserable Egyptian fellah is now, the Pyramids and Carnac bespeak to the densest intellect that there has been a mighty past in Egypt. No matter that Remus could leap the petty wall of Romulus, the Cyclopean ruins of Umbrian Rome, and a hundred other cities, attested, trumpet-tongued, that his brother was building on the debris of noble times and grand achievements. As behind the Saxon and the Vandal sea-kings rose the far-receding towers of the Augustan empire, so above the Doric corsair and the Pelasgian rover, when Greece was rising from her dark ages of old, soared the monolithic monuments and Cyclopean fortifications of the extinct empire of the Gomeridæ. If we could realize Gomeric Greece and Italy as in heroic times they were, we should have to restore works of greater magnitude than those of the later Rome which the Northern barbarians destroyed. We should have to replace the "Ætolicæ," Arces, in Hellas—the three hundred "validissima oppida" of the Umbrian empire in Italy, never since rivalled—the "Castella Brigantum" in

Britain—the hypæthral circles on every continental hill. Let it be understood that historic Europe was a restoration—not a first, nor even a second creation. One or two nights had previously descended on her, ere the night which fell upon her from the hands of the Goth and the mis-shapen Hun. One brilliant golden day at least had been hers, and so all antiquity rightly believed; the night came; on the dawn of her second day, we stand with Thucydides, watching in the misty light the restless movements of the first lawless adventurers and searchers of the new world.

Although then the representation of Japhetic civilization has only come down to us, for the most part, in mythologic forms, it would be unpardonable to forget that such civilization had a substantial existence. The time may come when, by the aid of the earliest Assyrian and Egyptian records, the salient facts of its era (B.C. 2200–900) may be fairly admitted within the pale of history.

In the study of ethnology, it is of the utmost importance to ascertain the generic name of a race, as distinguished from its adventitious—whether this latter be of native adoption, or of foreign ascription. Such names as Angli, Goths, Germans, are adventitious, throwing no light whatever upon, but rather obscuring, the genealogy of the tribes to which they were given. Sheringham's derivation of "Angli," because they were situated in Angulo-Cimbriæ, see *Daniæ*, p. 28, (though adopted, with a variation, "in angulo mundi," by Gregory the Great,) is intolerable, yet no better has been suggested. For the root of Goths, "good," "got," "gotz," (to travel,) has been as desperately assigned. Hersart (*Hist. Gothorum*, p. 16) frankly confesses, "omnino nescire quid nomen Gothorum designet." The Gothini of Germany, in the time of Tacitus, were Gael, and spoke Gaelic. In Cymric, "goth" is pride, "gothi," to march proudly—a more likely derivation for a name assumed by a tribe of barbarian warriors, still only a conjecture, and leaving us *per se* as much as ever in the dark as to their race. The

Goths, indeed, must have been sadly off for language, as Jornandez, himself a Goth, informs us (p. 90) that they borrowed their proper names from the Huns, or Chuns. A collation of a few of the generic with the adventitious names of nations, will show to what an extent the neglect of the above rule has confused the fountains of history.

Generic Names.	*Adventitious.*
Hebrews, Israel	Jews
Hellenes	Greeks
Moslemi	Turks
Numid	Moors
Czechi	Bohemians
Magyari	Hungarians
Besermani	Tahtars
Eri	Irish
Teutsch, Deutsch	Germans

We might as well hope to extract a sound ethnologic discovery from these secondary, and, by the nations themselves, disavowed appellations, as from the term "Walsch," foreigner, stranger, applied by the Germans indiscriminately to Italians, French, Spaniards, and the Cymry of Britain. The application of the term to these races is evidence that, when first applied, these races were considered one by the Teutonic stock, and that it was not applied until later Gomeria, and the later Gomeridæ, had taken the name of Gwallia, Wallia, Gallia, Gael, Galli, Walli, of which Walsch, Welsh, Wales, is the Teutonic form; but neither Gwallia, nor Walsch supply us with the slightest clue in ethnology. If we desire to be ethnologically correct, we must not swerve from the generic term, Gomeridæ, or Cimbri.

Europe, at the period of the first Gomeric colonization, was slowly draining off the waters of some widely extended deluge. All its lower grounds remained either submerged, or swamps incapable of sustaining human life. Its centre was one immense shallow sea, or pwyl (pool,) the existence of which is transmitted to us in the name Poland. Eastward lay a vast fenland, or ross (rhôs, a moor or fen), whence Ros, Roos, Rossica tellus —a name given to Russia *ab origine*, and by which

it continued to be known to the Septuagint translators of the Hebrew Scriptures.

There was water communication between the Black Sea and the Baltic. The Argonauts sailed, as Diodorus Siculus informs us, from the Euxine up the Tanais, and after a short passage by land they discovered rivers which carried them into the North Sea, and so into the ocean, whence they returned through the Straits of Hercules. Onomacritus, a cotemporary of Peisistratus of Athens, declares, in his Argonautics, that Albion and Ierne were islands well-known to the sailors of Jason, (B.C. 1150,) and that they were celebrated for the temples of Demeter and Apollo, and for the scale of grandeur on which their solemnities were conducted. At an uncertain period, anterior to this voyage, the Baltic had burst through the Belts into the German Ocean, Scandinavia itself being a collection of mountain peaks and ridges, the bases of which were washed by the ocean—hence its Celtic name, Lochlyn. The Black Sea, at a yet earlier period, had broken through the Propontis, impelling the Mediterranean, by a similar irruption through the Straits of Gadira (Gibraltar). "Mor Tori," the sea of the irruption, or breach, is still the Gomeric name for the Mediterranean. It is possible that the "dividing of the earth," mentioned by Moses as taking place in the days of Phaleg, or Peleg, may allude to such a breach, and not, as some contend, to a formal partitioning of the earth amongst the Noachidæ. Lands previously submerged showed above the waves; and others previously visible became submerged. Thessaly, Herodotus informs us, had been a lake, girded by an amphitheatre of mountains, through one of the passes in which, the Vale of Tempe, it forced at last a way in the channel of the Peneius to the sea. At or about the time of this event I incline to fix the movement of Hu Gadarn westward, for a British Triad assigns the prevalence of floods as one great reason for it, and Thessaly, no less than Dorian Greece, would present the precise physical condition expressed by the term "Dwfr-bani." Taprobani (Ceylon) has been conjectured

to be Dwfr-banau. Doubtless it may, in Sanscrit as in Cymric, be a Dwfr-ban, *i. e.*, a mountain, or mountain island, rising abruptly out of waters, but it is not the Dwfr-ban of Hu Gadarn. One of the oldest laws of the Cymry, embodied in those of Dyfnwal, and afterwards in those of Hywel Ddâ, lays down "floods" as one cause of tribal migration.

"There are three causes of forcible migration: famine; earthquake or floods; strangers victorious. By these three things tribe-privilege and country are broken up, and the tribe must begin a new social state."

The earthquake seems to carry this law back to the East, for Britain has never been subject to such visitations. But diluvial convulsions, on a smaller scale than the grand catastrophe commemorated in the era of Dwy Van, continued to occur, even after the arrival of the Gomeridæ in the Green Isle of the ocean.

"The three chief islands attached to the Isle of Prydain were: Orc, Mona (Man), and Wydd (Wight). At a later period the ocean burst through the land, and Mon (Anglesey) became an island, and the Orc Isle was divided, and many isles were formed, and other parts of Cymru and Albyn became islands."—(*British Triads.*)

Comparing these accounts with those of far later periods, in which the low countries, especially the deltas at the mouths of all rivers of any magnitude in either Asia or Europe, are described as uninhabitable—dismal swamps or sunderbunds—we shall see reason to arrive at the following conclusions:—1. That within the Gomeric era, one half of Europe was in a lacustrine state, tardily undergoing the process of desiccation by natural evaporation. 2. That the lowlands in every one of its countries, from Italy to Britain, were the last to be occupied, being for many ages not occupied at all. 3. That the highlands in every country were the first portions seized and settled, the inhabitants gradually reclaiming the diluvial flats and fens, as the surface water drained off, either by evaporation or natural river channels. 4. That the Gomeric civilization was necessarily a hill or highland, as

distinct from a flat or lowland civilization—the civilization of great cities, as in Egypt, Mesopotamia, and the valley of the Ganges. 5. That the primitive monuments of the Gomeridæ in Italy, Britain, and other countries, are to be sought and found in such highlands, or elevated plateaus, rarely if ever in lowlands that were once fens—on Salisbury Plain, for instance, and not in Cambridgeshire or Ely. 6. That most of the tribal names in primitive Europe are topographical, descriptive of the tribe situation with regard to certain mountains, waters, or fens. 7. That in those days highland countries were, for the above reasons, much more populous than afterwards, when the low grounds came into cultivation, and presented greater attractions for residence. 8. That Umbrian Rome, occupying a hill position, strongly fortified, at a certain distance from the sea, above the malaria influences of the marshes of the Tiber, may be taken as the type of all the Gomeric cities in Asia and Europe; such were the Trojas of Asia Minor—the Arces and Acropoleis of Greece—the Uxelloduna of Gaul—the Caers and Duns of Britain—and all as a rule circular in form, Romulus, as Cato tells us, first innovating by making his Rome on the Palatium square, which remained the form of the Roman castra. The circle marks the greater antiquity both in temples and castles. 9. The patriarchs and illustrious characters of the Gomeridæ becoming the Di and Deœ, the gods and goddesses of later generations, the poets correctly depicted them as an Olympian race, or progenies, whose dwellings, when not in heaven itself, were on the lofty mountain summits, who still loved to roam, occasionally met by mortals on the free wild, in the leafy forest, in the flowery valleys, of the lower world, interested in human families, individuals, or races—commiserating human wretchedness—touched or won by human love—ideals of beauty, symmetry, and strength, whose years passed in one starry round of joys, graced by perpetual melody, eloquence and song, ambrosia their beverage, deathlessness their nature, welcoming with unfading crowns and the same glorious immortality the

great, the noble, and the good among mankind—the truly "dis geniti"—

"Quos ardens evexit ad æthera virtus."

Such faith was in itself gladsome and exalting: there was nothing in it, as originally held, that crushed or corrupted—very much that strengthened and purified the heart. We have habituated ourselves to see and judge it through one medium only, and that in its dregs, when the licentious mythologist and the wandering poet had nullified its moral grandeur by vicious fables, and strangled the pure humanity which it breathed by the cruel hand of superstitious terror. It was at first a generous and willing belief in a world of god-men—between the world of man and the Supreme Being—of mortality immortalized, of earth made heaven, of a futurity in which not the soul alone, but the whole man, in all his mysterious and indivisible unity, would attain that fullness of beauty, bliss, and security, short of which life is but the sport of matter and bubble of time.

If Christianity teaches that the righteous Heathen shall sit down with Abraham, Isaac, Jacob, and the twelve Apostles in the kingdom of God, let us, as Christians, have some fellow feeling with that ancient faith of Europe, which, in a somewhat different form inculcated the same truth and inspired the same hope of a Divine existence hereafter, to be shared with the gods and the godlike of our own race. It was not they who believed, but who disbelieved in such a futurity, that made themselves unworthy of it.

Pure monotheism, like that of the Druidic religion, which admits of no medium or revelation of the Deity but nature, is necessarily void of religious stories and machinery. The mythology of Greece and Rome never obtained in Britain. The reason is obvious. The great Gomeric empire had fallen, covering with its ruins the whole lands from the Caucasus to the Atlantic. Two or three centuries clouded with evil and ringing with the mailed trampling of the armies of the aliens succeeded,

across which the Gomeric poets cast their eyes with the same ardent regret to the glories of the old state, as the British and Breton bards across the dark gulf which divided their own days of battling for life itself from the brilliant conquests and festive court of Arthur and his knights. Everything connected with the era before the fall was glorified by patriotism, and sanctified by religion. Its men became heroes, its heroes gods. No such fall had occurred in Britain—no invasion—no subversion of the social state—no separation of the present from the past by the iron wedge of a foreign conqueror. Hu Gadarn remained in the eyes of his peaceful posterity, simply one of the pillars and benefactors of Britain. They could show the "mighty pile of Cyvrangon," which they had heaped over his grave, the plough he had driven, and the harp he had handled. They venerated, but they could not idolize. Ages were to elapse before the Gomeric bard of Britain was destined, like his brethren of Greece and Italy, to crown the dead empire of his race with the wreath of immortality—to weave splendour from darkness, and to create for the Di and Deœ of his patriotic songs, his Launcelots and Tristrams, his Ginevras and Isolas—an Elysium of wonder and light in the portals of the grave.

Reckoning backward in the chronology of Italy, we shall have the following broadly distinguished eras:—

From A.D. 410, to B.C. 390, is the period of the fall and rise of the empire of historic Rome.

From B.C. 390, to B.C. 900, is the fall and rise of the Etrurian or Tyrrhenian empire, of the establishment of the Cymro-Gallic empire in Northern Italy, and of the Etrurian domination in Rome, *i. e.*, Rome was during this period a Tyrrheno-Umbrian city, the Tyrrhenian element predominating.

From B.C. 900, to B.C. 1200, was the period of the breaking up of the patriarchal Gomeric system. This era involves the same hopeless confusion in the races and languages which effected this breaking up as baffles the historian in the tribes that overthrew the Roman empire.

From B.C. 1200 to B.C. 2200 extends the Gomeric or Umbrian patriarchal system.

The Gomeric or Umbrian era is marked by its Cyclopean architecture, crowning the heights of hills, and almost invariably of a circular form. This era is cotemporary with the Gomeric era, and its Druidic structures, in Britain—with the same era, and its Cyclopean structures, in Greece. "Ops" is a primitive term for "man;" Pelops means "swarthy man;" Cecrops, "wise man;" Cyclops, "circle-man"—a builder of the circles. The term is definitive of a profession, not race, though the primitive Cyclopes must of course have been all Gomeridæ. The Greek fable that the Cyclopes were giants with one eye, originated in their etymologists, such as they were, deriving the word from their own "ops," meaning "an eye;" so the Cyclops became the nursery ogre with one terrific circle-eye, in the midst of the forehead, heaving rocks and haunting mountains. The Pelasgi were the Gomeric Cyclopes in their fallen and wandering state, turning up everywhere, and exercising their sacred art, the free-masonry of the ancient world, sometimes for themselves, sometimes, like the Hebrews in Egypt, for their conquerors. They derive their name from the Gomeric root, "Pel," anything round or circular, a tower, a ball, and "asgu," to work stone, to chip with a chisel, to divide. "Pel" runs through all the Japhetic dialects from "Peel," or "Pêl," the Celtic for a tower or circle, the Peel of Scotland, to the doctors' "pill." Pelasgi is the later or Celtic rendering of the older Gomeric Cyclopes—circle or tower builders.

The difference between the Gomeric and Celtic, or, in other words, the Cyclopean and Pelasgic eras and architectures is supplied us by the second syllable, "asgu," to work stone. The Cyclopean architecture is of unwrought, the Pelasgian of wrought stone; not that mining and metallurgy were not old established arts, but the Gomeric religion forbid the application of metal of any kind to stones, altars, or buildings consecrated to religion. "Thou shalt not raise a tool upon my altar,"

said God to Moses—a command within the Gomeric era. But Solomon chisels and tools altar and temple. That era, with its faith, had passed away. One circle at Stonehenge bears the mark of the chisel, another does not; the latter is of the era of Hu Gadarn, the former of Ambrosius. The styles are as chronologically distinct as the Doric and Corinthian, or the Early Saxon and the Pointed Gothic.

All the walls and fortifications in Arcadia, Argolis, Thessaly, Italy, especially in Umbria, Sabinum, and Hernicia, of huge stones, of polygonal shape, belong to the Cyclopean era. Those hewn into regular rectangular forms, such as the great majority of the Etrurian cities, to the Pelasgic era. Many of these Pelasgian cities were constructed out of the ruins, which served as quarries, of the Cyclopean structures of the three hundred "validissima oppida" of the Gomeridæ, which the Etrurian conquerors dismantled. Their materials may probably still be found wrought up in the oldest post-Gomeric cities of Italy.

Niebuhr saw that historic Italy could not account for the Cyclopean cities.

"That these walls, composed of enormous polygonal blocks, in what are called the Cyclopean cities from Præneste, and even Ardea, to Alba, in the land of the Marsians, as well as the walls of Tiryns, which are exactly similar, are not the works of those tribes which our history meets with in Latium, we are certainly forced to pronounce: they were greatly beyond their powers. We must content ourselves with confessing that our history does not reach back far enough. In like manner, the vaulted drains of the lake Copais, which are carried for thirty stadia through the solid rock, and the clearing of which surpassed the power of Bæotia in the time of Alexander, are certainly the work of a people prior to the Greeks."—(Vol. i. p. 171.)

Micali, Niebuhr, and Muller, advance three opposing theories as to the ethnology of the Etrurians. Herodotus makes them Lydians, or Ludim. They appear to have become in Italy a fused nationality of Lydians, Phœnicians, Ægyptians, on a subjugated Umbrian stratum, with a complex civilization, and barbarous, almost unpro-

nounceable, language—so largely do consonants of the roughest class predominate over the vowels. There are Umbrian words in it which must have been borrowed from their Umbrian subjects. "Por" is a Gomeric term for "supreme," "king." There are ancient British kings so called, and Porsena was the ordinary title of the chief magistrate or king of Etruria. Its plural "Pyr" meets us in the "Pirus" of Gomeric Latium. The topography of Etruria remained almost wholly Umbrian.

As the Ludim, or Lydians, were an Ammonitic or Chamite race, ("Mizraim begat Ludim," *Gen.* x.,) the decipherment of the Etrurian inscriptions must be sought for out of the pale of the Indo-European languages. Herodotus ranks the Lydians amongst barbarians, and Cicero places the Tuscans in the same class.—(*De Republica*, lib. ii. 4.) The terms Tyre, Tyrioi, Tyr-seni, Turones, (Tours,) wherever met with, seem referable to the same common root, tor, twr, turris, tower. Everyone knows the British "Tors" of Devonshire and Derbyshire. "Por-Senæ, Tur-Seni," mean the King of the Senæ, Towers of the Senæ; the Senæ being the Umbrian tribe stretching from the Adriatic across the Apennines to Pisa; and as the Saxon kings assumed the title of Bret-walda, or "wielder of the Britons," and the eldest son of the Norman kings that of Prince of Wales, so, probably, for much the same politic and conciliatory reasons, to insure the attachment of their new subjects of the native race, the Lydian conquerors assumed the title of Por-Senæ, King of the Senæ. The Celtic form of Por is Priomh, which the Greeks rendered "Priam."

The sum then of our conclusions is this:—

1. The first planters of all Europe, and part of Asia, were the seven families of the Japhetidæ.

2. Of these the children of the eldest family—the Gomeridæ—were the first planters of Greece, Italy, Gaul, Britain, Asia Minor, and Central Asia.

3. From B.C. 2200 to B.C 1100 there prevailed over all the lands of the Japhetidæ, varying like the dialects of their one language, in minor and local points, one general

system of patriarchal government and religion, the same in character as their architecture—simple, grand, and massive.

4. On the ruins, and out of the fragments of this system, rose the Etruscan, Roman, Lydian, Thessalian, Grecian and Celtic kingdoms of the earliest historic ages.

5. The primitive topography of the Japhetidæ remains impressed, uneffaced by the lapse of time, on the oldest cities, and on the leading natural features, of the lands they thus colonized.

To illustrate this last position by a rapid survey of the original and present topography of Europe will be the object of the second part of our disquisition.

SECOND PART.—EVIDENCES.

Languages are of four classes:—1. The Aryan; 2. the Semitic; 3. the Chinese; 4. the Allophylian, among which we class the Turanian.

The term Semitic, from Shem, the second son of Noah, has experienced general adoption. We use the term Japhetic, from the eldest son, as designating the European family of race and language, including the Medo-Persian and Sanscrit branches of Asia. Aryan, Japhetic, and Caucasian, are convertible terms. The root of Aryan is the Gomeric "ar," above, upon, superior, towering over. Arya was the first name of Egypt, preceding that of Mizraim. The Ariana of Central Asia comprized Paropamisus, Arachosia, Drangiana, Gedrosia, Karmania, Aria, and Parthia—seats of the primitive Gomeridæ and Madiai, who became the Arii, or conquerors of Hindostan, and formed the Sanscrit tongue. Wherever the Aryan race predominated, the root enters largely into the topographical and personal nomenclature—Armenia, Argolis, Arcadia, Aragonia, Artesia, Arabia, Arimaspi, Aramæa, Arvon, Argyle, Arran, Ariarathes, Ariobarzanes, Arioristus, Arsaces, Artabanus, Artaxerxes, Artemisia, Artæi, (the first name of the Persians,) Arminius, Arviragus,

Arthur. In Greek it is the radix of Aristos, and it is probable that Aristocrateia meant primarily the rule of the Arii, or Aristoi; and, secondly, the rule of any nobility. The Gothic Her, Heer, and the Latin Herus, are cognates.

We dispose first of the Allophylian languages, omitting all notice of the Chinese, as in no way connected with Europe or its ethnology. The Allophylian languages of Europe are the Basque, the Magyaric, and the Finnic, which includes the Laplandic, Esthonian and Livonian dialects. Their origins have not been discovered. The Basque is unique, bearing no affinity to any other known tongue. The complexity of its construction renders its acquisition extremely difficult, and its literature is of the meanest order. As no remains of the old Punic have come down, the question whether the Basque be or be not the same tongue cannot be decided. The topography of the Basque provinces in the Roman era was unequivocally Japhetic. Basque itself is another form of "Vascones," the Celtic tribe extending north and south of the Pyrenees, which gave their name also to Gascony. The Finns are the Fenni of Tacitus, who hesitates whether they were to be ranked with the Germans or Sarmatæ. Their poetry is distinguished by fire and pathos. The grammar of their language being, like that of the Basque, artificial to a barbarous degree, must collapse when it comes into collision with a simpler organization. Multiplicity of dialects prevails, every church in Lapland using its own version of the service. The old Esthonian—the Æstyi of Tacitus—is spoken by the lower classes in Esthonia, the upper using the German.

Of the Allophylian languages of the Caucasus, scarcely two assimilate. They are the debris of successive tongues which have prevailed in these mountainous regions. The Armenian and the Georgian alone are written, detached words in both being of Ario-Persian affinity. The Armenian had no status prior to the translation of the Bible into it by Miesrob, A.D. 405. His pupil, Moses of Chosrene, corrected the translation, but this Bible Armenian survives only in a few cloisters. There was also a Geor-

gian version, which became the base of the *patois* of the modern Georgian clans. Aspirates and sibilants in excess deform the Georgian alphabets and locution.

The Circassians derive their name from the ancient "Cassi," or warriors of the Kyr, Cyrus, or Gour river. The languages of all their tribes are Allophylian. Martial lyrics, sung by wandering bards, with portable harps, the subjects taken from their wars with Russia, are their sole literature.

Central Asia, from the Caspian Sea to Corea, is the bed of the Tartar jargons, not one of which rises to the dignity of a language. The Turks are the Massagetæ and Chorasmii of the Greek authors. The Turcomans are a branch of the same Celto-Scythian stock. The Northern Tartars, under varying designations, Scythians, Avari, Bulgarians, Alani, have at times extended their conquests to the extremities of Europe and Asia. United with the Mongols, the ugliest of the Tartar races, the Huns or Chuns of the dark ages, and the Hion-nu of the Chinese annals, under Attila they desolated and barbarized Europe. They are described by the Gothic historians as foul demons rather than human beings; and it was their usual practice to put aside all the European girls who fell into their hands, in the hope of softening down, by intermarriage, the revolting characteristics of their race. They are the ogres and mis-shapen giants of our nursery tales and of mediæval romances.

The Mantchurian or Eastern Tahtars are one degree less repulsive than the Mongols. Their language is built on monosyllables, contains no literature, and exhibits but very faint affinity with any conterminous dialects.

The Corian language is a *melange* of Mantchurian and Chinese.

Over Arctic Asia extend the Siberian dialects of the Kamschatkans, Camashes, Woguls, Tsheremisses, Morduins, Samoiedes, Permians, and similar savages, of which the specimens we possess are too imperfect to enable us to decide as to the degree of connection, if any, which exists between them.

The Japanese, in race and language, are Mongol-Chinese. Their poetry is of the tender kind, and not without merit. As we have no translation of their prose compositions, no opinion as to their value can be expressed.

The Polynesian languages might, perhaps, on further acquaintance, be classified. A Malay element penetrates the majority.

The inability to rise above terms expressive of the objects of sense and natural wants is the index of a barbarous language. No language incapable of a scientific or philosophic vocabulary is equal to the expression and demands of civilization.

We pass from the Allophylian to the Japhetic languages, or, as they are sometimes termed, the Indo-European.

The Sclavonic family includes the Russians, Lithuanians, Poles, Servians, Croatians, Bulgarians, Bosnians, part of the Southern Wends, Wallachians, and Bohemians. These are all descended, more or less, from the Sarmatæ and Celto-Scythians, and use different dialects of one Slavonic tongue, the alphabetic characters of which, at first adopted from the Greek by St. Cyril, but subsequently altered to satisfy national prejudices, bear no resemblance to those of Western Europe. A perfect alphabet ought to contain forty-five distinct characters, responding to the forty-five distinct articulations of which the human organs are capable, and none of these characters should be ever mute or bisonal. The Sclavonic alphabet represents thirty-eight of these articulations, the habitual mastery of which is the explanation of the facility with which the Russian acquires foreign tongues, in which he rarely encounters a sound not familiar to him. The Sclavonian language seems yet destined to exercise an important influence on the literature of the world.

The old Medo-Persian, and the Sanscrit, are the languages of the two branches of the Japhetic family settled in Asia.

The Teutonic, a branch so called from the Teutones, had no written existence until A.D. 360, when Ulphilas incorporated it into an alphabet, known as the Mæso-Gothic. The translation of the Scriptures in this Mæso-Gothic tongue is preserved at Upsala, in Sweden, and is valuable in an etymological view, as supplying us with the means of collating the oldest Teutonic and Gothic with the Celtic, and other forms of the Japhetic languages. The Scandinavian is the softest type of the Mæso-Gothic, approaching nearest to it. The Saxon and Anglo-Saxon are the Frisian type. If a word supposed to be Saxon cannot be found in the Frisian, it is an importation since the Anglo-Saxon came into Britain. The Dutch language is a mixture of Frisian, Low Saxon and German, with an infusion of French. It was formed A.D. 1156. The Low Saxon is closely allied with the Frisian and Danish. It is spoken between the Elbe and the Weser.

Certain affinities in alphabet and construction, between the Saxon and Cimbric, were destroyed in the former in England by the introduction of the Latin alphabet and construction under the Normans. The guttural letter, and the soft theta, were thrown out of the alphabet, though the latter is retained in pronunciation as in "father," distinct from "forth," "birth." To trace clearly the affinity between the Cimbric and primitive Teutonic recourse must be had to the Mæso-Gothic.

The German, properly so called, is a tesselated language, consisting of the various dialects spoken by the tribes who have successively exercised a predominating influence in Central Europe, that is, the Cimbri, Teutones, Celts, Allemanni, Romans, Franks, Saxons. Modern German is of very recent date, owing, in fact, its formation to Luther, as the Hellenic Greek did to Homer, Mæso-Gothic to Ulphilas, and Slavonic to Cyril.

The Icelandic is a pure Scandinavian dialect. The oldest record in its present characters is the *Jus Eclesiasticum*, A.D. 1123, prior to which date the rectilinear characters common to the Bardic, Runic, and perhaps

every primitive system, that before the invention of parchment was obliged from necessity to cut its letters on wood, or stone, which was done with more facility in rectilinear than rounded forms, maintained their ground all over the North. They were finally suppressed by the edicts and influence of the Church.

In Britain, the Llœgrian dialect of the old British, the same as the Cornish and Armorican, substituting, like the old German, s or z for the soft theta, especially at the termination of words, prevailed from the earliest ages in the part now called England. It held possession of South Britain as its vernacular language during the whole period of the Roman dominion, until A.D. 460, when it began to break up, and fuse with the Frisian introduced by Hengist and Horsa, operating almost to the same extent—especially in forcing its favourite sibilant on the Frisian—as it was operated upon. The first Frisian leaders, like the primitive Goths, had no proper names; Hengist and Horsa, "the mare and the stallion," being much the same titles as the "Black Eagle" or "Great Serpent" with the Red Indians. The names of the subsequent leaders are in great measure British—Cen-ric, head king; Cerdic or Ceredig, a form of Caradoc, beloved; Bel-deg, the glorious sun; Aeddwyn, beautiful Aedd; Ida, the head or summit; Pen-da, good king or head. These may, however, have been as pure Cymric terms among the Cimbri of Denmark and Frisia as of Britain. The Anglian dialect similarly made way north of the Humber, until A.D. 630, when the Anglian race was all but exterminated by the victories of Cadwallo the Great, the ferocious British king, before whom all the royal race of Ida perished on the fatal field of Meigen, only seven thousand families being left alive between the Humber and the Tweed. The country remained a wilderness till its resettlement was effected, A.D. 787, by the Danes, who gave it the name of Daneland, and ruled it by Dane law. With them entered the Danish element into the English language and topography. Norman-French, or Celto-Latin, became with the Conquest the

language of the court, church, law, schools, and upper orders. Fusing gradually with the vernacular, it formed the early English of Layamon; the later English, with a more copious Latin infusion, of Chaucer, attaining its highest point of culture and expression in the era of Elizabeth. Simplicity of construction is the leading merit of the English language; genders being confined to objects naturally possessing them; adjectives, participles and articles being undeclined; and no changes, initial or terminal, taking place from collocation. Its alphabet is extremely defective, embodying little more than half of the organic sounds, whilst the great predominance of the sibilant letter is fatal to melody, and the absence of any law but fashion to fix its pronunciation, adds materially to the difficulties of its acquisition by foreigners. Its vocabulary is daily becoming more Latinized, an article in the *Times*, or *Saturday Review*, being little else than Anglicized Latin, with a free instead of a classical synthesis. The language possesses an apparently unlimited power of annexing and incorporating new terms. In many English sentences there are words appropriated from many different nations, yet making excellent sense. Free trade in words is indeed the only law which the English tongue seems inclined to accept.

In Albyn, or Caledonia, the Albyn dialect of the Gomeric prevailed from the Tweed to Caithness, as late as the tenth century, when the rush of Saxon exiles from the sword of the Norman to the court of the Saxon consort of Malcolm Canmore, began a similar revolution to that which is all but completed also in Ireland—the adoption of a Teutonic tongue by a thoroughly Celtic race. The same process had, as we have seen, taken place in Llœgria, Claria, or Southern England, where, in addition to intrinsic evidences, we know from the testimony of Tacitus, that in his time the language was Gaelic,—"Sermo haud multum diversus a Gallis." The expression, however, of the adoption of a Teutonic tongue is not strictly correct. The Celtic becomes, like the Teutonic, disintegrated; but its lexicon becomes, as in

English, more and more Celto-Latin, the Teutonic element, though conducive to the purest poetry, being incapable of science, philosophy, or theology.

The Lowland Scotch, as we have it in Burns' *Poems*, is the purest Anglo-Saxon surviving, being the Anglo-Saxon of the Saxon refugees of the English court of the eleventh century—not a provincial dialect, but a truly national tongue, composed of the British, Llœgrian and Teutonic Frisian.

Ireland, or as it was known between the fourth and tenth centuries, Scotia, was principally peopled by those tribes of Southern Britain who preferred, like many a gallant Scot and Irishman of later days, exile or emigration to submission to hostile force. They are the descendants in Ireland of the ancient Britons who settled there from the Roman invasions. The Erse, or Celtic of Erin, is a language entitled to the veneration of Christendom. In it the Gospel was first preached to the isles of the north, and to the northern and central parts of the continent of Europe, by the learned and zealous missionaries of Scotia. The era of Irish greatness—a most beneficial and kindly greatness to the best interests of mankind—begins in the fifth century, synchronizing with, and forming part of, the Arthurian empire in Britain. The extravagance of a few Irish antiquaries has, with superficial scholars, damaged claims on the part of Erse literature, to which it is on its own merits, no less than its evangelical associations, richly entitled. No country effected more than Ireland in its palmy state for humanity—none in its depression has been more unworthily treated by races, in every respect but political organization, of inferior gifts. Erin was at one time the light of the world; for ages it has, like its sister of Italy, been its proverb. In the centuries when, under the ravages of barbarians, the neglect of contending emperors, the life-struggle of nations, the wretched schisms of darkening Christendom, religion had elsewhere disappeared, præ-papal Ireland offered a refuge and a school in which the sacred lamp was kept vigilantly burning, and its rays turned upon

Europe. She was the sanctuary of faith, the asylum of knowledge, the protectress of the feeble, the university of nations. The alliance of the Irish Scot, and British Pict, had shaken Rome—their barques roamed on every sea—the noble expression of the unconquerable hostility of insular manhood to foreign domination. Then, when Rome fell, ensued an era of peace. Colleges on an immense scale—Armagh, Clonard, Mungrit, Clonmacnoise, Bangor, rose in this remote stronghold of Celtic nationality. Students in thousands resorting to them, from all parts of Christendom, carried back the light they had received, and the pious discipline they had been taught to love. "Scoti," that is, missionaries trained in Erin, far more than Italian teachers, educated and converted Europe. For seven hundred years all the Abbots of Iona, the metropolitan chair of Scotland, were natives of Erin. All the great ecclesiastics of North and South Britain were either natives or *alumni* of its colleges—Cuthbert, Chad, Finan, Aidan, Brecan, Columnan, Gall, Columba—and therein, too, were educated the national saints of an earlier era—Patrick, David, Ninian, Kyndeyrn or Kentigern, Gildas—whose foundations still soar heavenward in Scotland, Ireland, Wales, Cornwall, Bretagne. Energy and devotion are inherent elements in the Erin character, asking but a generous and wise cultivation to produce the same rich harvest as of old.

The Japhetic of Cornwall and Armorica was of the same type as that of Llœgria, or England. Most of the British words in English follow the Llœgrian, not the Cymric, form.

The Cymry, or Welsh of the Principality, are a fusion of the aboriginal Cymry of Hu Gadarn, with their cousins the Picts, or Picti-Britanni of North Britain. During the absence of the British levies under Constantine the Great, the Scots of Erin succeeded in establishing themselves in great force on the coasts of both South and North Wales —especially in Anglesey. They had even then attained a high degree of a special kind of civilization. A complete and very distinct cycle of Cymric literature, as

charming in its way as that of Arthur and the Round Table which it just precedes, revolves round these Erin-kings, who are represented as magicians of extraordinary power, but of very generous and humane dispositions. In despite of the efforts of the Cymry to displace them, they maintained their armed occupation for nearly one hundred years. The Cymry then entreated the assistance of Cunedda the patriarch-king—he was in his hundred-and-twentieth year—of their brethren, or rather children, the Albyn-Picts, and the heir, on the demise of Owen, the son of Macsen Wledig—the Maximin of Roman history—to the Cambrian throne. Cunedda, his twelve sons and six daughters, came at the head of that half of the Pictish nation which had accepted Christianity, to Wales; and, after a severe contest, expelled from its confines the magician kings and their adherents. From these Cunedda princes and princesses most of the leading families in Wales trace their descent, though these very princes again derive their pedigrees from ancestral stocks in the Principality, or Southern Britain. With these Picto-Cymry rushed a flood of North British legend and poetry into Wales, so that at this era we have three broad phases of Cymric literature succeeding each other—the Cymro-Erin, the Cymro-Albyn, and the Arthurian—this last uniting both the former, and sweeping Bretagne and the continent into its glowing circumference. These Cunedda chiefs and warriors were also great founders of churches, and carried out, perhaps originated, the fashion which became common in after ages of retiring in old age, as priests or abbots, upon their own foundations. The Erse of the Erin dynasty has left its mark on the topography of Cambria; but with this exception, readily detected, we possess in the native Cymric first, and secondly in the Pictish Cymric, one tongue with it, pure and uncontaminated examples of the original Japhetic languages of Europe. Here is the tongne, untouched in its mountain fastnesses by Rome, which was spoken by the Gomeridæ of Asia, the Cimmerioi of Homer and Herodotus, the "terribiles Cymbri" of Germany and the

Chersonese, the Picti-Britanni of Caledonia, and the immemorial Cymry of the west of our island. Here, if anywhere, we are to search for the links which unite the languages of Asia and Europe—of the pre-historic and historic worlds.

We now proceed to do so, requesting the reader to remember that the historic Greek and Latin languages, like all other European, have for their substratum a common Japhetic element, principally of the Umbrian or Gomeric type.

Dealing with our evidences as succinctly as possible, we hope to prove that first, the physical topography, secondly, the tribal names of Europe, and thirdly, the indispensable terms expressive of nature and sensible objects, are to be found indelibly imbedded and preserved in this Gomeric substratum.

We first instance the topography of the principal European mountains:—

MOUNTAINS OF EUROPE.

Alp, Alb, is the Cymric root for a mountain or mountain crag.

Pen, Ben, Phen, is the Cymric root for a "head" or point of any extreme. "End" is a Mæso-Gothic form.

Ban, Van, is the Cymric radical for a height.

Pyr is the Cymric root for a cone, peak, or point.

Wyn, Wen, is the Cymric adjective for "white."

Y (represented in later languages by a, e, u, i, initial) is the Cymric article "the."

Blaen is the Cymric root for a mountain ridge or elevation.

Cefn is the Cymric root for "back," dorsum, ridge. Gothic, "chine."

Above the snow line, mountains are white. Hence alb came secondarily to mean white, albus; but ere it did so, which must have been at a very remote period, the two terms Alb-wyn, the white mountain, were joined without tautology.

One of the original seats of the Gomeridæ in Asia was

the mountain land running southward from between the Black and Caspian Seas. Its capital is still Gomri. Its primitive name was Albania. Another mountain-land north-west of Greece, was also first called Albania, then Epirus, then again, as it is now, Albania. The North of Britain has always been Alban, or Albyn, all of which mean the mountain-heights, the mountain-plateau, a mountain-land.

The central group of European mountains have never known other appellations than "Alp, Alpes, Alpai," "Alp Eira," (snow mountains, Jura,) being this Gomeric term in its simplicity.

Albion is either a form of "Albyn," from its north part "Alb-wyn," or of "the white cliffs;" if the latter, Albion was the name given by the Gomeridæ, or Kelts of the continent, to our island, from the chalk cliffs of Kent. The Phœnician and Greek merchants rendered it almost to a letter, Alb-wyn, Albion.

In Scotland every mountain is not a "Cen," which is later Celtic, but the Gomeric "Ben"—Ben Nevis, Ben Lomond. The Cumberland and Yorkshire hills in the Roman maps are also Pens, or Bens—Penninæ.

In Wales also "Pen" and "Ben" abound—Pen-maen Mawr, Pen-wyn, Pen-du, Pen-darran. The spinal mountain ridge of Italy was A-pennini Montes, *i. e.*, "Y pen-wyni," the White Heads, the plural of the Pen-wyn of Wales, with the article prefixed. Certain chains of the central Alps, of the Pyrenees, of the Carpathian Mountains, were also "Penninæ," without the article. So Pen-telicus in Attica.

In Wales we have the Byr-wyn Mountains, literally White Spires, spire itself being the Teutonic form of the Cymric "Pyr," soft, "byr." The mountain chain between France and Spain bears the same name and meaning "Pyr-wyn" plural, "Pyr-wynai," Latin form, "Pyrenæi."

E-pirus, Y Pyrwys, the spires or peaks, the name which superseded, and again gave way to Albania, differed but slightly from Pyrwyn in form or meaning.

In the Gomeric "Pyr" we have the root also of the Hellenic πῦρ, from the cone or tapering of flame—the Teutonic "fire," the tree "fir" (cone tree)—spire, spear, our common "spur," and pear. From the Cymric par (acu, point, spear) came Par-nassus.

The chain of mountains extending across the North of Spain, from the Pyrenees to the Atlantic, were known as Mons Vinnius, Mons Wyn, the White Mountains, now Sierra Alba.

Eira is the Cymric root for "snow." Mynydd Eira is the Cymric name which we render "Snowdon." So in Helvetia (Switzerland) the Western Alps were "Mons Jura," and the chain in Sicily, of which Ætna is the apex, were "Montes Eræi."

"Id" is the Cymric root for a point or apex, idio, to acuminate. Hence comes Mount Ida in Troas, Ida in Crete, the Idubeda Mountains (Sierra Molina) in Spain.

From "Cefn" (a back, dorsum) come the numerous Cefns in Wales, (Cefn Mawr, Cefn Moel, Cefn Isa,) the Mons Cebenna, Cevennes, in Southern France. Blaen, blaenau, (mountain lines or tops,) come before us *passim* in Wales, Blaenau Gwent, Blaenau Brychan. It was the name of the mountain chain of Paphlagonia in Asia Minor, Blaenè.

RIVERS OF EUROPE.

The principal rivers of Europe exhibit Cymric roots, no less clear and significant than those of the mountains. Most of them derive their names from,

Dwr, Dwfr, water, same Japhetic root as ὑδωρ, udus, unda, wador; uda, Sanscrit; or from aw, eau, au, w, wy, wys, wysg, water, water in motion, river, stream.

From Dwfr, Dwr, derive the Durius, (Douro,) and Astura, Duerno, in Portugal and Spain.

The Duria (Guadalavar) in Valencia.

The Uria (Tinto) in Granada.

The Adur, Adour, (Y Dŵr,) in Gascogny.

The Duranius (Dor-dogne) in Guyenne.

The Adur in Sussex.

Dubria, Dóvr, Dovor.

The Doore in Monmouthshire.

The Ure in Yorkshire.

The Der-went, Dwr Gwent, in Yorkshire.

The Cal-dor (caled dwr, hard water) in Cumberland.

The Duria Major, and Duria Minor, (Dora,) in Gallia Cisalpina (Piedmont).

The Astura in Latium.

"Avon," the Cymric root for river, is found over Britain, Italy, Spain, and Gaul. The Romans wrote it Aufonia, Abona, Abon.

"Wy," water, is found in its simplest form in the river Wye, in South Wales, and Wye in England. Wey, Wys, water, stream; Wysc, Usc, stream, appear in numerous forms:—

Isis in Oxfordshire.

Isis, Ouse, in Yorkshire, Bedfordshire, Cambridgeshire.

Exe in Devon.

Usk in South Wales.

Eske in Yorkshire, Cumberland, Scotland.

Is-ara, Oise, in France. So Is-ara, Isere, in Dauphiny.

Athesis (Adige) in Lombardy; Athaw, still—Isis.

Æsis, (Ouse,) Esino, in Umbria.

Æsarus, same as Isara, in Calabria.

Æas, or Aous, (Boiassa,) in Epirus, or Albania.

Achel-ous in Acarnania, or Yvannina.

"Wys" appears to be the last syllable in a large class of river names of primitive Europe; Pen-eus, Alph-eus, Æs-træus, Alb-is; and the first in others, as Is-dir, Ister, Vistula, Æs-opus.

Pen-eus, is head river, chief river.

"Rha," the ancient name of the Volga, is from the Gomeric "rha," force, impetus—root of the Latin rapio, rapidus.

The "Rhenus," or "Rhine," takes its name from the Cymric rhîn, a channel, from the root rhan, a division, whence "rend" and "rent." Rhenius also in Liguria.

"Don" is the Cymric root for an overflowing, a flood, a wave. Hence the Don in Scythia (Lower Russia), the

Donaw, literally "the flood-water," the Danube, the Don in Scotland, the Don-ister, the Dniester, in Russia.

Rhôd, the same as the Latin form rota, is the Cymric root for an orb, a wheel, an eddy. Rhod-danaw, Rhodanus, the river of eddies.

Garw is the Cymric adjective for "rough." Hence,

Garumna, Garw-avon, rough river; Garonne in France.

The Garrys and Garrows in Ireland.

The Yarrow in Scotland.

The Arrow, Yare (Latin Garryenus), and Gare in England.

The Aro in Etruria, now the Arron.

Tren is a Cymric root for "force, rapidity." Hence our "Trent." It is the root of the Latin "strenuus," whence "strength." To "train" is to give "force and rapidity;" Cymric, "trenu," to act rapidly. Truenta, river in Italy.

Taw is a Cymric root for "stillness, quiet." Hence,

The Tagus, Tajo, in Spain.

The Taw in Devon.

The Tay in Scotland.

Tâf is a Cymric root for what spreads out, an expansion, a reach of water. Hence,

Tay (Tava) in Scotland.

Taf in Wales.

Teifi (plural) in Wales.

Taf-wys, Thames, spreading waters.

Tam-isis, *i. e.*, the union of the Taf and Isis, the Thames.

Tamyis, or Thyamis, in Epirus.

The Humber, Chumber, Umbro, in Britain, and the Umbro, the chief river in Etruria, were so named by the Umbri or Cymry that first settled Etruria and Britain from themselves.

"Dôv, Dof," is a Cymric root for "tame, gentle." Hence the Latin "Domo, domus," and English "Dove." It gave designations to the Dubis (Dove) rivers in England; the Dubis (Doubs) in France.

Araf is Cymric for "slow." Hence the "Arar" (Saone), and such compounds as Is-ara, and Av-ara (Cher), Avon-ara. Cæsar observed that the current of the Arar was so slow that it was difficult to judge which way it flowed, contrasting with the "violentior unda Rhodani."

Mîn, Fin, is a Cymric root for a lip, an edge, a frontier. The common Latin designation for a frontier port, town, or demarcation, Ad Fines, was a rendering of the older Gomeric form "Ar Meniau," or "Arfiniau." Hence, "Armenia, Arminius, Herminius, Ariminum, Arminian or Erminian roads," scattered from the Caucasus to Britain, and Portugal. Mîn gave name to

The Minius, Minho, in Portugal.
The Arminia (Fiore), and Minio (Mignon), in Etruria.
The Mincius (Mincio) in Lombardy.

Taen, tain, is a Cymric root of the same meaning as Taf, a reach, a spread. Hence the

Tyne, Tinna, in Northumberland.
Tyne, Tinna, in Scotland.
Tanais in Russia.
Tenna, Tinna, in Fermo, in Italy.
Tinnia (Marogra) in Umbria, Italy.

Mêdd, Cymric for rotation, an eddy, a swirl. Hence such names,

Medduacus, Medway, *i. e.*, Medd-wy, in England.
Medduacus, Major and Minor, in Lombardy.

Gwerdd, werdd, green; îr and irwedd, green (same root as vireo, viridis, ver), seems to have given name to the

Eridanus, Ir-donau, green waters, in Italy.
Ir-is in Pontus.

Alb, Alba, Albula, Albis, a mountain stream, is common to all Europe. Albula was the second name of the Tiber, Rymo its first.

The Nairn in Scotland, and Narnia, in Italy; the Mersey in England, and Mersa in Italy; the Stour in England, and the Stura in Spain, Gaul, and Italy; the

Leir (Leicester) in England, and Liris in Italy; the Nudd, Nyth, Nith, in England, Wales, and Scotland, and the Næthus in Italy; the Dee (Deva) of Scotland and Wales, and the Deva of Spain and Italy (Du pronounced Dee); the Tamar of Devon, and the Tamaris of Spain (Galicia) and Italy; the Medway of England, Meduana of Brittany, Medua or Meduacus of Italy; the Clwyd, Clyde, of Scotland and Wales, and the Cludus and Lydius of Italy and Asia Minor, and many others, are the same designations from the same Gomeric roots.

Eb, Ib, If, Iv, are Cymric roots, implying issuing out, bursting forth. They are found in composition thus,—Ebwr, Ebor, Ifor, Ivor, Hebor, Heber—one that rushes violently, a warrior. Hence Iberi, Celt-Iberi, Ebur-ones, and the river-names Iberus (Ebro) in Spain, and Hebrus in Thrace, Iberia in Asia, and Iberia in Europe.

Sén is a Cymric root, white. Hence Senna, Sienna, Sequana (Seine), and Saone.

Lloer is a Cymric root for bright, clear. Lloer, *subs.*, the moon. Lloegr, a cleared, lightsome country, opposed to forest. Hence Locris, Liguria, Lloegria, and the river Liger (Lloire) in France.

TRIBES AND TRIBAL NAMES OF EUROPE.

We next pass to the tribal names of the tribes of Spain, Gaul, and Britain, as transmitted to us, upon the whole, with remarkable orthographical fidelity, by the Roman authors and Itineraries.

Spain.

The Celtici of Lusitania, the Gallæci (Galicia), the Celto-Iberi of central Spain, were three tribes of the same stock, the two former being Highland Celts (Ici Ucha), the last the Celts of the Iberus, or perhaps, *par eminence*, the Celt warriors.

The Vaccæi, Arevaci (*i. e.*, Ar y Vaci, next to, or on the Vaci), Vacetani, Vaccetani, Vescitani, tribes extending from Gallicia to Catalonia, derive their appellation from

vuwch, Lat. vacca, a cow. They were pastoral and agricultural tribes, the same as the Vacomagi of Scotland.

The Gascones, or Vascones, from whom the Basque province takes its name, were called so from "Gwas," a soldier's servant. Hence vassal. The topography of this province, in and before the Roman conquest of it, is purely Cymric, the rivers being Deva (Dee), Adure (Adour), Nerva (strong river); the mountain chain, Mons Vinnius; the towns of the same names as those in Britain—Alba, Vindeleia, Deobriga, Varia. The modern Basque must therefore be a language introduced since the fall of the Roman empire.

The Berones (Ber, spear) adopted the name from their long lances.

The Carpetani derive their appellation from caer, a castle. Their fortresses, Toletum, Mantua, Caraca, Brictobria, Centobriga, Arcobriga, Termes, Segontia, Numantia, being the strongest in Spain.

The Cymric root "Il" means internal motion, fermentation, anger; Ilio, to ferment, to be angry; "Iliad," fermentation, wrath, war; Ili, Ilus, is a frequent name among the British and Cambrian Chiefs. The root enters into several tribe-names of Spain.

Ilergetes (Modern Arragon).
Ilercavones (Catalonia).
Ilicitani, and Ilipuli.

As in the Ilium, Ilion, the Arx of Troy, Il constitutes the distinctive feature in the appellations of very many Spanish fortresses.

Ildum (Cueva, Valencia).
Ilici (Elche, Valencia).
Ilorci (Lorca, Murcia).
Ilurco (Illora, Andalusia).
Iliberi (Granada, Andalusia).
Ilipa (Penaflor, Andalusia);

and in "Ilipula Mons," "Sierra Nevada."

The Idatani were the highlanders of the Idupeda mountains.

Catalauni, "Cad-wal," war-bulwarks, Catalonia, the same as Cadwallauni of Britain and Gaul.

Vaunting appellations were often assumed by barbarian tribes, most of the old Norse and Scandinavian names expressing something ferocious or terrible. The Turdetani, who occupied modern Andalusia, some of whose national poems consisted of above 6000 lines, appear indebted for their name to the root "tyrddain," to boast, to magnify.

Of Bætica, the province, and Bætis, the river (Guadalquiver), no etymology has ever been ventured. I suggest "Baedd," Cymric for a boar, Latin, "verres," which survives in the final syllable of Guadalquiver, "the Boar River."

The "Oretani" means borderers, from the Cymric "or," a border, frontier.

The "Astures" were named from the river Astura (Astorga, Ezla).

On the north coast lay the Autrigones, (aw, water; trigo, to dwell.) As we have "water-dwellers" in Durotriges (Dwr, Dorset, in Britain).

These were the principal tribes of Hispania; of the rest, such as the Cositani, Veltones, Bastuli, Contestani, the etymology is not apparent.

Gaul.

In Cesar's time Gaul contained three principal divisions. Belgia, literally war-land (Bel, war); Celtica, Celt or Gael land, and Aquitania. Armorica (ar mor ucha, on the upper sea) extended on the north-east from the Seine to Ushant.

In Belgia were situated the following tribes:—

Batavi. Bâd, a boat, boatmen. They occupied the delta of the Rhine.

Menapii. On the menai, or straits, the same as the Menapii on the Menai of Wales. The Cymric name for the Straits of Dover is "Menai Caint," the Menai of Kent.

Gugerni. Gwern, a swamp or fen, Fenmen. Between the Rhine and the Maese.

Treveri (Luxembourg, Treves). Tref, town--wyr, men. Oppidani, as opposed to Ruricolæ.

Atrebates (Artois, Arras), from the same root, "Y trev," the town.

Eburones (Tongres, from the Tungri, who were the first, B.C. 70, that called themselves Germans). The same root which gave name to the Iberi of Spain, and Eburones of Britain. Ib-wr, Ebor, one who charges, a warrior.

Morini on the Môr or Sea. (Pays de Calais.)

Bellovaci. Bel, war. (Beauvais.)

Veromandui. (Vermandois.) Ber, ver, a spear. The same as the Berones of Spain.

Catalauni. (Chalons.) Cad-wallo, battle bulwark. The same as the Catalauni (Catalonia) of Spain, and the Catieuchlani of Britain.

Remi. Rhe, a king. (Rheims.) Same as the Regni of Britain.

Nervi. Nêr, strength, root of Neró, nervus, nerva.

Lingones. Leuci. Betasii, unknown.

CELTICA contained—

The Sequani, so called from the river Sequana (Saone).

Senones. Sen, white, fair. The same as the Senones of Britain, of whom they were a daughter tribe.

Vello-casses. A compound of bel, vel, war, and Cassii, battlemen.

Tri-casses. From the same root. (Troyes), the same as the Cassii and Tricassii of Britain.

Carnutes. Carn, a stone pile; the root of Carniola, Carnia, Acarnania. (Chartrain, Chartres.)

Veneti. (Went, Gwent, a fair or beautiful region, from gwen, wen, fair.) The same as Venetia in Italy, Gwent in South Wales, Venedotia in North Wales. (La Vendee, Vannes.)

Baiocasses, Viducasses. Compounds of Cassii, Casswys, war-vassals. (Bayeux, Vieux.)

Namnetes. Nant, a valley (Nantz). Valley men, Dalesmen.

Parisii, from Paris, a shepherd. Same as the Parisii of Britain. (Paris.)

Eburones, Ebor. (Evreux.) Same as in Spain and Britain.

Ædui. The Ædui shared the hegemony of Gaul with the Arverni. The claims of both to Trojan descent, and cousinship with the Romans, were acknowledged by the Roman Senate. The Ædui called themselves so after Aedd the Great, the founder of their state.

Boii. Foresters. Bois, Celtic, a wood. Hence Boiarii, Boiemia (Bohemia, Bavaria), countries conquered and settled by the Celtic Boii.

Pictones, Pictavi, same as the Picti of Britain (Poitou).

Turones. (Tours.) Either from Tyrrhi, the hero to whose memory the mont near Tours was erected, or from tôr (tower).

Caleti (Caux), Calais. Cala, Celtic, a harbour.

Rhedones. Rhed, a course, race, charioteers (Rennes).

On the Rhone and its tributaries were situated,—

The Allobroges. Alt, height; bro, a country; or ailt; a foreigner.

Sego-Vellauni. Another compound of bel, vel, war.

Tri-castini. Another compound of Cassii.

Caturiges. Cad, battle; wyr-ucha, highlanders.

Volcæ Tectosages (highland Volcæ). Volcæ Arecomici (lowland Volcæ, ar y cwm, on the valleys). Same as the Volcæ of North "Folk" and South "Folk," in Britain; the Volscæ of Italy, and the Fir-Bolg (Bolg-wyr) of Ireland. The original seems simply Belgwys, "Belgæ," warriors; a soft form being "Volgwys," whence the Bolgæ of Ireland, the Latin "Volgus," and our "folk" and "volk."

These powerful tribes in the century preceding Cæsar had subdued the richest part of Germany round the Hercynian forest, and were distinguished in his time for their military prowess and excellent legislation.

Nantuates. Nant, a ravine, also a brook.

Lemani. From Lemanus, the lake. Lyme in Britain was also Lemanus.

Geneva. Genau, whence Genua (Genoa), *pl.* Geneuau, Geneva, lips; the lips of the lake or sea.

I do not see the etymology of Helvetia and Helvii.[3] The topography of Helvetia is Cymric, Mons Durius, Dubio (Dov), river; Tiguni (Ty-gwyn), Pagus; Tigurinus (Ti-gwyr-wyn), Pagus; Ebro-dunum (Yverdun), Minnodunum, Salodurum, Pennilucus, Octodurus, Vindonissa.

Between the Liger, Lloire, and the Pyrenees lay,—

The hegemonic clan of the Arverni. Gwern, wern, a swamp, a water-mead; Ar-wern, (Auvergne), above the water-lands.

Bituriges, Bourges, on the Liger, Allier, Inche, Cher and Creuse rivers. Byw, to live; dŵr, water—livers on the water, river-tribes.

Cadurci. Câd, battle, wyr, men. Between the Duranius (Dordogne) and the Garumna (Garonne). Castra Cadurcorum, Cahors; and the clan province itself, Querci.

Ruteni. Rhydd, free, freemen, Franks (Rouerges, Rodez).

Lemovices. The termination connects it with the Ordovices of Britain; but the etymology of the first syllable is not obvious (Limosin).

Bituriges Vivisci. Same as the Bituriges on the Lloire (Bordelais, Bourdeaux).

Santones. Unknown. "Sant," Gomeric and Italian Umbrian, is the same as the Latin sanctus, holy, originally the same as "sen," white, pure. Santones may therefore be a form of Senones (Saintonge).

Germany.

Cimbri, Gomeridæ, as in Italy, Britain, and other countries.

"Monuments of the former strength and importance of the Cimbri are still to be seen on either shore of the

[3] The whole region between the Hercynian forest, the Maine and the Rhine, was occupied by the Helvetians, and the tract beyond it by the Boians—both originally Gallic nations.—Tacitus, *De Mor. Ger.* c. xxviii.

Northern Ocean. Their camps and lines of circumvallation are not erased. From the extent of ground they occupy, we may even now form an estimate of the force and resources of the state; and the account of their grand army, which consisted of such prodigious numbers, seems to be verified."—(Tacitus, *De Mor. Ger.* xxxvii.)

Catti—Caddi, (Câd, a battle, warriors,) the same as the Catti, Cadurci, Catalauni, Cadwalli of Gaul, Britain, Spain.

The names assumed by these tribes were warranted by their martial qualifications. "The Catti" (Tacitus, *De Mor. Ger.* xxx.) "are hardy and robust: their limbs compact: their minds endowed with vigour beyond the rest of their countrymen. Considered as Germans, their understanding is quick and penetrating. They elect officers fit to command, and obey them implicitly: they keep their ranks, and know how to take advantage of every opportunity. They restrain their martial impetuosity, and wait for the attack: they arrange with judgment the labours of the day, and throw up entrenchments for the night. Trusting little to fortune, they depend altogether on valour, and, what is rare in the history of barbarians, and never attained without regular discipline, they place their confidence not in the strength of their armies, but entirely in their general. Their infantry is their main strength. Each soldier carries, besides his arms, his provision and military tools. You may see other armies rushing to a battle. The Catti march to war. To skirmish in detached parties, or to sally out on a sudden emergence, is not their practice. A victory hastily gained, or a quick retreat, may suit the genius of cavalry, but such rapidity, in the opinion of the Catti, denotes want of resolution. Perseverance is the true mark of courage."

Senones. Same as the Senones and Senæ of Britain, Italy, Gaul.

Si-Cambri, or southern Cambri. The same as the Cimbri to the north, Cambri, Cimbri, Umbri of Britain and Italy.

Britain.

The tribes occupying the western and northern extremities of our island were known as the Cornubii (Cornwall). Careni, Carnonacæ, Creones, (Caithness, Sutherland, Ross,) from Corn, *pl.* Ceryn, a horn, a projection, "Corn Wallia," the Horn of Wales, Cornuaille in Bretagne. Cerno was the primitive name of Corsica and Cyprus. The Cymric for Cornwall is Cernyw.

Next to the Cornubii were the Dumnones. Dumnonia, Dyfnaint, deep dales. (Devon, from dyfn, deep.)

Durotriges. Dwr, water, trigo, to dwell. (Dorset, literally water-seat.)

Belgæ, bel, war, the same as the Belgæ of the continent, Volcæ of Italy, Folc of eastern Britain, Bolg of Ireland. (Wilts and Hants.)

Cimbri, same as Cymry, Umbri, Gomeridæ. (Somerset.)

Atrebatii, same as the Atrebates of Gaul. Trev, a town. (Berks, Surrey.)

Regni. Rhe, a king. (Sussex, Regnum, Chichester.) Surrey is a corruption of Super Rhe, Sur-rey, the country above the Regni.

Vectis. Isle of Wight, from the Cymric "Wydd," conspicuous, a fair scene. The highest point of Snowdon is the "Wydd-fa," the view-place, from which the whole scene can be commanded.

Cantii. (Kent.) Caint, a fair open country, of the same meaning as Gwent, the former from cân, cain, white, fair, the latter from gwen, white. From "can" derive the Latin canus, candeo, candidus, candor, The Cantii or Gwenetæ (Veneti), were the Κυνεται of Herodotus, who places them at the extremity of Celtica, correctly, whether he meant the Cantii of Kent, or the Veneti, Gwentiaid (Vendee) of Gaul.

Trinobantes. "Ban" is the Cymric root for high, lofty. Bant is a height. Banon a queen. But there is great difficulty, from the conflicting statements on the history of the Trinobantes, or Trinovantes, in dealing

with the etymology of this word. The authorities from which Geoffrey of Monmouth compiled his History, give us not Trinovantes, but Troynovantes as their reading, and Troja Nova as its signification. There are two reasons why this account is not hastily to be rejected: the first, that Caer Troia has always been a Cymric name for London; and, secondly, that the capital of the Tri-casses, or Tri-cassii, the contermini in Gaul of the Catalauni, as the Tre-novantes were in Britain to the Catieuchlani—all pure Cymric tribes, was similarly known as Caer Troia, and has ever since retained the name "Troyes." The word "Tro" appears, from the earliest ages, to have been given by the Gomeridæ to a circular fort; and wherever a Gomeric colony settled, its first work was to build a "Tro" or Troja. There was, therefore, a Troja of the Novantes in Britain, as of the Cassii in Gaul. Whether such Troja, and its name preceded, were or were not connected with the Troy of Asia, and any Trojan colonization under Brydain, (Brutus,) or any other chief, is a distinct question. If we ever found it, which we do not, written Trenovant, or Trenobant, we might suppose it to be Tre-novantes, simply the town of the Novantes, or the town on the bant or height, such bant being the high ground on which the present city of London, from the Tower to St. Paul's, stands, which was surrounded, in ancient times, by the lake of the Thames.

Iceni. (Norfolk, Suffolk.) The Iceni were Volgæ, Bolgæ, Belgæ, Folc, but what the etymology of the eponymal term "Iceni" is, I see not.

Catieuchlani. Cad, battle, uchlanau, high places. The battle tribe of Cadwallon, occupying the higher grounds of Hertford, Bedford, Huntingdon, Northampton, Buckingham.

Coritani. The Coraniaid of the Triads. (Lincolnshire, Cambridgeshire, Isle of Ely.) Uncertain; perhaps Gwyr y donau, "men of the waters or floods," the larger portion of these counties being then lagoon.

Dobuni. Dôf, gentle, civilized. (Oxfordshire, War-

wickshire, Gloucestershire. Their capital was Corinæum, Cirencester.)

Cornavii, or Cornabii, the same as the Cornubii, or Cornabii of Cornwall, of whom they were a daughter tribe. (Worcestershire, Shropshire, Staffordshire, Cheshire.)

Ordovices. Gwyr-dŷfi-ica. The highland or northern Cymry. (North Wales.) Silures, Isel-wyr, lowland or southern Cymry. (Monmouthshire, Herefordshire, Glamorganshire, Breconshire, part of Salop and Worcestershire.)

Dimetæ, or Demetæ. In Cymric, "Dyfed." Home-quarters. (Caermarthenshire, Pembrokeshire, Cardiganshire.)

Cangi, Uncertain. (Caernarvonshire.) Perhaps from Cainc, "a branch," *i. e.*, a branch of the Ordovices.

Brigantes. The most powerful tribe of Britain, occupying Yorkshire (North and West Ridings), Cumberland, Northumberland, and Durham. Cymru Brigantiaid, Cumbria, or Humbria, in this part of Britain, extended from the Solway Frith and the Tweed to the Humber.

"Brig" is a Cymric root for "top, summit, hill." Brigant, Brigantiad, is a Highlander; and as Highlanders in all ages have levied contributions on the lowland tribes, Brigant came in its secondary sense to mean a robber, a brigand.

Brigfa, or Briga, is a town or citadel on a "brig" or hill. It was the termination of perhaps one fourth of the names of the towns in Gallia Cisalpina, Gallia Transalpina, and Hispania.

Every chain of mountains, or highland country, in Europe, had of course its "Brigantes," or Highlanders.

Parisii. (East Riding of Yorkshire.) Parys, a shepherd. Root, Pari, a flock. The same as the Parisii of France.

Novantæ. Same as the Novantes of South Britain. (Wigton.)

Selgovæ. Isel, low. (Ayrshire.)

Gadeni, rather Cadeni. Cad, battle. (Kirkcudbright, Dumfries, Lanark.)

Ottadini. In Cymric, Gododin. Coed y Dinia, "the forest of the Tyne." This potent clan were in possession of the country between the Tyne and the Frith of Forth. As late as the sixth century they could raise 40,000 men in arms. The "Gododin" of Aneurin, a British poem of the sixth century, commemorates a battle against the invading tribes of the continent, in which four hundred chiefs, all Torquati of the Ottadini perished, and the author himself was taken captive.

Damnii, or Dumnii. Dyfn, deep, a dale. The same as the Damnonii of South Britain. (Renfrew, Dumbarton, Stirling.) Vennicones, Vennicontes. Wen, fair; the rest obscure. (Forfar, Perth, Kincardine.)

Taixai. Unknown. (Aberdeenshire.) Perhaps Tai. (Houses, residences. Ucha, highest.)

Vacomagi. Vuwch, vacca, a cow. Magu, to rear, support. Herdsmen. The same as the Vaccetani, Vaccæi of Spain. (Elgin, Banff, Nairn.)

Cerones, Creones, Cereni, Carnonacæ, Cornabii. The same as the Cornabii of Cornwall. Men of the horn or promontory. (Ross, Sutherland, Caithness.)

The whole interior of the country between Caithness and the Clyde was held by the Caledonii. Celyddon, dense forests. The same as the Caledonia Sylva of Greece.

Orcades. Orc, a whale, Celtic; or from Orch, the furthest limit, Cymric. Ultima Thule.

Ebudes. The same as Eubæa. Uncertain.

Cantæ. Caint, fair, open. The same as Kent. (Cromarty, and part of Ross.)

The names for the promontories, mountains, and rivers at this extremity of Europe were homogeneous with those in the east, west and south of the continent. Amongst the rivers we have Deva and Duna (Dee and Don); Tina, Tinna, Usca, Esca, Æsica, Tavis, Tuessio, Abona, Avona, Itys, Ituna (the Ithon of Wales), Alauna and Glotta, or Clyda (Clyde, Clwyd). The mountains are all Ban, Ben, Penninæ, Jura (Isle of Jura).

It is both instructive and amusing to study the accu-

racy with which the Romans rendered the native Cymric names of the country where they put up the "Aræ Finium Imperii Romani." Uchel, (high,) they write "Uxellum," which suggests that the Latin x was not "cs," but the guttural "ch" of the Japhetic and Cymric, and the Greek χ, as in Achilles. Pen-uchel (high head, now Ord Head, above Dunrobin Castle,) they wrote Penoxullum Promontorium, and translated Alta Ripa. "Loch" they wrote "Loxa." Loth, Lot, from whence Lothians, (a most ancient Cymric as well as Semitic name,) they wrote "Lota," Avon, Abona, Llyn, Lin, as in Lacus Lincaledor, Llyn Caled-wr (hard water), now Lake Lomond. Aber, either Ber, as in Berubium, or Abra, as in Abravannus Sinus (Luce Bay, Wigtonshire). Brae, Bre, as in Bremenium (Riechester). Mull, moel, (high bald land,) Maleas, as in Maleas Insula (Isle of Mull). The "Bod," the first syllable of Bodencus, the earliest name of the Eridanus (Po) of Italy, turns up in Boderia Sinus, (Frith of Forth,) Bodotria, the common Cymric "Bod."

Many of the Scotch counties, to say nothing of towns and castles, retain the primitive Cymric designations.

Caithness, *i. e.*, Caeth-ynys, the Isle or Promontory of the Captives, (caeth, a captive,) from the settlement here by Marius, or Meurig, A.D. 125, of the remains of a Scandinavian army defeated by him.

Banff. Heights.

Ross, Rhos. Heathland, moor. Same as Rossica, Rosh, Russia.

Inverness. The Inver-Ynys. Inver is the Celtic, Aber the Cymric form.

Aberdeen. Aber-don, the confluence of the Don with the sea; or Aberdee, confluence of the Dee.

Perth, a bush, or grove.

Eden, Edin. A bird. Caer Eden, "Bird's Castle;" but it is also a proper name, Edin Castle, Edinburgh. Root, ed, "swiftness."

Argyle. Same as Argolis. The ravines, fastnesses.

Kincardine. Celtic, Cen-caer-dun, or dinas; literally "head of the castle town," from Caer Dinas, now Dunottar.

Kinross. Celtic, Ken-rhos.

Linlithgow. Llyn of the Lith, or Leith, stream, Gwy, Wye.

Berwick. Aber-wîg, or Aber-weeg. Wig is the agitation of water, where a river encounters the tide.

Renfrew. District of the Ffraw. Same as Aber-fraw in Anglesey.

Ayr. Air, brightness. It is the name of several rivers in England and Scotland; Aire, Ayr, Ayre.

Dumbarton. A corruption of Dun Brython, "the Briton's fort."

Glasgow, *i. e.*, Glas-coed (green wood), rendered literally in its port. "green oak," Greenock. The arms of Glasgow are a green wood.

Dumfries. The Dun, or Duno, on the frith.

Kirkcudbright and Selkirk appear corrupt compounds from Kirk, *i. e.*, Cerrig, "stones;" Carrig, Irish. Whether church be derived from Κυριακη is extremely doubtful. Most probably Kirk and Cyrch are short popular forms of the Cymric and Celtic "cerrig;" all the primitive Druidic churches being circular monoliths, just what Cerrig, Kirk, describes. "Clachan," stones, Celtic, is still generally used in the Highlands for the parish church, whence Clackmannan, a later Celtic form for "Cerrigman."

Athol is the same as Ætolia, in Greece.

A small lexicon might be composed of the topographic Cymricism of Scotland.

Aw, "water," we find in its simplest combination in "Loch Awe."

Italy.

On the Alpes, Penninæ, Apenninæ, we have already remarked; and on the identity of the river-naming of this country with that of the rest of Europe, especially Britain.

Wherever we find "Au," "Aw," in a river name, it is probably the Japhetic "aw" (water), as in "Au-fidus, Aulon, Metaurus.

The attention of the etymologist should be directed to the prevalence of the oldest Cymric names, in their primitive forms, as preserved in Britain, in the heart of Italy, south of Cisalpine Gaul; *ex. gr.*, such rivers as Tinia, Tinna, Tamarus, Œsis, Umbro, Astura, Truentus, Calor, Caledor, Aro, Liris, Telonius (telyn, harp), Velinus, Narnia.

Such mountains as Garganus, Canterius, Pyrinus, Gunarus.

Such towns as Tre-ventum, Tre-ba, Trevia, Treia, Trebula, from the Cymric "Tre," a town;

Or, "Venusia," Genusium, Venafrum, from the Cymric gwen, wen, ven, white; the "wyn" and "vin" of Britain;

Or such as Teia, Teanum, Teate, Tifernum, Tiburnum, from Ty, Tai, (house, houses);

Or such as Careia, Cære (Caerau), Carseoli, from "Caer," a camp;

Or such as Lanuvium, from "Llan," an inclosure, temple, or fort;

Or such as Cora, Corioli, Corbium, Cortona, Corfinium, from "Cor," a circle;

Or such pure Cymric names as Murgantia (Mùr-gaint, white fortress), Duronia (dwr), Manduria (Maen dwr), Canusium, Comum, Cominium, Cumæ (cwm), Bardulium, Tadinum, Cymerium, Mevania, Mevaniola, Tuder; evidences which we may augment at leisure of the Gomeric identity of primitive Italy and Britain, in race and language.

In the town nomenclature of Spain, the province of Bætica excepted, the term "brig," mount, hill, predominated. A "brig" town was a town, citadel, or fortress on a hill or rock; a hill-fort, like the Capitol of Rome, the Ilion of Troy, the Acropolis of Athens, the Acron of Corinth.

In Galicia we have "Brigantium" (Burgo), the burg being here, as in numerous instances, the later form of "brig," or the coæval equivalent to purg, "burg," from which comes also the Teutonic "borg, borough," and

nearer still, "bry." The words burrow, barrow, are affines; Abobriga, Bayona, Nemetobriga, Orense.

In Asturia.—Brigecum (Benavente), Amallobriga (Medina del Rio Seco), Lacobriga, Dessobriga, Deobrigula.

In Tarraconensis.—Talabriga (Talavera), Segobriga (Segorbe), Nertobriga (Alumnia), Arcobriga (Arcos), Centobriga (Brihuega), Briglatra (Butrago), Segobriga (Riego), Augustobriga (Agreda).

North of the Iberus.—Suliobriga (Reynosa), Hanobriga (Bilboa), Deobriga (Haia).

In Lusitania.—Langobriga (Verra), Corumbriga (Coimbra), Mirobriga (Ciudad Rodrigo), Deobriga (Plascentia), Augustobriga (Talavera la Vieja), Mundobriga (Port Aligre), Hierabriga (Villa Franca), Cetobriga (Cozimbra), Mirobriga (Santiago de Cacem), Lagobriga (Lagos).

Vindeleia, Ebora (Evora), Kilmana, Vara, Uxama, Segontium, and others, the same as in Britain and Italy, occur; but, as a rule, the Peninsular fortresses were either "Il" or "Brig." I know of no "Magus," "Dun" or "Llan" among them.

Gaul.

The Gallic towns are compounds, for the most part, of "dun, din, dinas, dunum, dinum," a fortress, a term unknown in Spain, where "brig" and "il" supply its place and meaning;

Or compounds of magu, to rear, nurse, magfa, the rearing-place of the tribe; the place also where all the agricultural instruments and stores, the common property of the tribe were kept;

Or compounds of "dwr," water;

Or compounds of "brig;"

Or compounds of "llan, lan," an inclosure, a cleared area.

In Belgic Gaul we have the following Duns or Dinas, Dunums:—

Lugdunum (Rotterdam), Verodunum (Verdun), Noviodunum Suessonum (Soissons).

The following "Dwr" (Dovor):—

Duro-certorum Remorum (Rheims), Duro Catalaunum (Chalons), Devodurum (Metz), Teudurum (Ruremonde), Ibliodurum—Duronum.

The following "Llan:"—

Mediolanum (near Nimeguen).

The following "Brig:"—

Bandobriga on the Rhine, Litanobriga on the Isara.

The following "Mag, maga, magus:"—

Magontiacum—Novomagus, both on the Rhine, Ritomagus (Rhunmagen), Marcomagus, south of Bonn, Novomagus (Nymeguen on the Waal), Cæsaromagus Bellovacorum (a Roman town, Beauvaix).

In Gallia Celtica.

1. Dun.—Dunum Turonum (Tours), Dunum Cenno Mannorum (Le Mans), Dunum Meduana (Mayenne) Dunum Senonum (Sens), Melodunum (Melun), Dunum Lingonum (Langres), Novodunum Nivernorum (Nevres, Nivernois), Dunum Æduorum, or Bibracte (Autun), Dunum Boiiorum (Bourbon).

2. Magus.—Magus Lixiovorum (Lissieux), Magus Andorum (Angers), Rotomagus (Rouen).

3. Brig.—Eburobriga (St. Florentin), Robriga, near Tours.

4. Llan.—Mediolanum Eburovices (Evreux), Mediolanum, on the Lower Loire.

5. Dwr.—Breviodurum (Pont Audemer), Durocasses (Dreux).

In Aquitania, south of the Loire.

1. Dun.—Lugdunum (St. Gaudens), Dunum Rutenorum (Rhodez), Lugdunum (Lyons), Uxellodunum (D'Issola), Autodunum (Ahun).

2. Magus.—Sermanoiomagus, Cassinomagus, between Limosin and Saintes, Hebromagus, or Ebromagus, near Carcassone, Carentomagus, near Rhodez, Argantomagus, Argenton, on the Gartempe.

3. Brig.—Brigiosum (Niort), Brigantes (Briancon).

4. Llan.—Mediolanum (Merllant in Berry), Mediolanum Santonum (Saintes).

Morganium (Caerhaix, Bretagne), Alauna, Sarnia, Condate Redonum (Rennes), Condate (Casne), Ventia, Aballo, Abellinum, and many others, have their counterparts in Britain, or Italy, or in both. The British Condate was Kynderton.

In Helvetia.

1. Dun.—Minodunum, Ebrodunum (Yverdun), Norrodunum (Nion).
2. Magus.—Bromagus (Promazens).
3. Dwr.—Vitodurum, Salodurum, Velatodurum, Epamanduodurum.

In Gallia Cisalpina.

Llan.—Mediolanum (Milan).

Magus.—Bodincomagus (Chiavasso), Cameliomagus (Bronna), Rigomagus (Montelio Rinio).

Brig.—Brixia (Brescia), Brixellum (Brisello) Arebriga, Arybrig, "on the summit," Great St. Bernard.

Bergomum (Bergamo), Comum, the British Cwm. Aberpergwm, or Bergomo, is a common name in Wales for a valley where streams meet, or one valley meets another.

Vercellæ, Vercelli, is the same as Versailles, from wersyll, an encampment.

The mountain tribes between the Gulf of Liguria, or Genoa, and Gallia Cisalpina, were known as Brincates, Frincates, from bryn, vryn, a hill.

Crixio (Cairo), on the Via Aurelia, is the same as the Crûg, Crick-lade, Crick-howel, of Britain.

Brixia is the same as Brix-ham, with the Saxon termination added.

Caburro is the modern Cavour, literally a holder, a tenant, cav-wr.

The rivers Duria major and minor, Astura, Meduacus, Or-gus (frontier waters), Nura (Nore), Gabellus, Clusius, Tanarus, Tannetus, have before been pointed

out as purely Japhetic, the same as the Gomeric of Britain.

Britain.

1. Dun.—Musidunum (Stratton), Sorbiodunum (Old Sarum), Muridunum (Caermarthen), Londinum, *i. e.*, Llong Dun, or Dinas, "Shiptown," if we adopt the Latin spelling; Llyn Dun, the fortress on the lake (of the Thames), if the Cymric; Lud Dun, Lud's town, is a traditional derivation not destitute of certain evidence in Luyd's Gate, Ludgate; Cambodunum (Slack), Dunum (Whitby), Cambredunum (Grundesborough), Camalodunum (Colchester), Branodunum (Brancaster), Margidunum (East Bridgeford).

2. Dwr, Dwfr.—Dwrnovaria (Dorchester), Dwrocina (Dorchester-on-Thames), Dubria (Dovor), Dwrovernum (Canterbury), Dwrolenum (Stone Chapel), Dwrobrius (Rochester), Dwroletum (Rumford), Moridunum (Seaton), Dwrocornovium, or Corinæum (Cirencester), Uriconium (not certain—Wroxeter), Durnomagus (Cæstor), Durobrivæ (Water Newton), Dwrinum (Maiden Castle), Derventio (not certain—Stamford Bridge), Derventio (Little Chester).

3. Brig.—Briga (Brickholt), Brixia (Brixham.)

The Brigas, as town-names, disappear nearly as wholly from Britain as the Duns from Spain and Portugal. In Gaul and Italy they meet.

4. Magus.—Noviomagus (Holwood Hill), Sitomagus (Dunwich), Durnomagus (Castor), Magiovinum (Fenny Stratford), Cæsaromagus, (Widford).

5. Vin, wyn, *f.* wen, the Italian "ven," white, fair.—Vindocladia (Gussage), Vindomis (Finkley Farm), Magiovinum (Fenny Stratford), Vinorra (Binchester), Vendomora (Ebchester), Venonæ (High Cross), Bravonium or Branogenium (Lentwardine), Vindelia Promontory (Portland Head).

We have a Cuneus Mons (Sierra Manchique) in Spain, Cuneus Mons in Italy, a Cunetio urbs (Mildenhall) in Britain, and Mancunium (Manchester). The cun appears

a Latinized form of gwyn, white, Gwyneus Mons, as we have Gunæus Mons, Mancunium, Maen-gwyn, white stones or walls, Winton, Manduessedum, Mancester, a chariot fort, from esseda, a chariot.

6. Gwent, Venetia, Vendee, is rendered Venta, as in Venta Belgarum (Caer went), but also Caer wyn, the white castle; hence Winchester, Venta Silurum (Caer went), Derventio Glanaventa (Ellenborough).

7. Llan appears in Mediolanum (Caersws), Mediolanum (Chesterton), the same as the Mediolana of Gaul and Italy. The Italian Mediolanum was a foundation of Brennus.

Pen-y-croes is rendered Pennicruchium (Penkridge) as in Helvetia, Pennileucus.

Vara we have in Britain, Gaul, and Italy—Varæ, Bodfari.

Ffar is a projection. Forfar, the sea-projection. The English word "far" is a secondary sense of it.

In the Metaris Æstuarium (the Wash), we have the duplicate of the Metaurus and Metaris of Italy, Meddarw, the rough eddies.

Ocellum Promontorium is the same as the Uxellum, Ocelum, Æchalia, of the continent, from uchel, high. In one instance Uxella seems to have become Yeovil, as Ischalis survives in Il-chester. This rendering of the British guttural from uch, or uchel, by "yeo," gives, perhaps, the derivation of "yeo-man," which Verstegan maintains to be from "gemen," common—Lye from "gaeman," a village—Spelman from "geonga," a young man. But a yeoman, according to Blackstone, is the legal British term for a freeman, possessed of a freehold of forty shillings by the year, who was thereby qualified to sit on juries, vote for a knight of the shire, and do any other act where the law requires one that is "probus et legalis homo." Now the jury institution, revived by Alfred, has been an immemorial native usage of Britain, having its distinctive name, "rhaith," from which, and not from the Latin rectum, the Anglo-Saxons took their "right, raiht." Authors favouring despotic ideas have

insisted that that was "right" which was "rectum," or ruled (rego), laid down by the king. No such thing. The British maxim in law was "trech gwlad n' arglwydd," —"the country rules the king." A Briton's "riht," "raight," right, was his "rhaith," a jury—a fair open trial by his countrymen. Uchel-wr, uch-wr, is a British freeholder, who is qualified to sit on a rhaith—a jury-man. The Saxons, having no precise term to designate this qualification, turned the uch, or uwch, dropping, as they certainly did, the guttural into "yeove," uw, yeo, rendering "wr" by their own "man"—yeoman, a free-holder, qualified for juries and suffrage. The struggles of the people in the dark ages were certainly not for anything that had ever been "ruled" for them by their kings or conquerors, but for this birth-heritage of every freeman, his "rhaith," or jury.

As there is a Carnac in Egypt, and another Carnac, both temples on a Titanic scale, in Bretagne, at which coincidence, if Meyer and Bunsen be correct in their statements that the older element of the Egyptian language is Cymric or Celtic, we need not be surprized, so there is a Luxor in Egypt, and a Loughor, or Llwghor, in South Wales, which the Romans rendered "Leucaria," Leucarum. Carnac is "the high pile," but I know not what Loughor is.

Ochrinum Promontorium (Lizard Point) is from ochr-wyn, white side or ledge, Latus, album. Ochriculum (gul, narrow), narrow ledge. Oceanus is from eigion, Cymric, depths, Greek ὠκεανος, preserving the iota.

THIRD PART.

We proceed, in the third place, to compare certain primitive Japhetic terms expressive of natural objects and common life.

We first take the names of animals.

Menw (the first man), Cym.—man, Gothic—Menw, Sans.—Menes, Ægypt.

Tarw, Cym.—Taurus, Lat.—Ταυρος, Gr.
Buwch, vuwch, Cym.—Vacca, Lat.
Oen, Cym.—Ovis, Lat.—ὀις, Gr.
Llo, Cym.—Vitulus, Lat.
Ci, cwn, Cym.—Canis, Lat.—κὺων, Gr.
Ceiliog, Cym.—Gallus, Lat.—αλεκτωρ, Gr.
Colommen, Cym.—Columba, Lat.
Porch, Cym.—Porcus, Lat.—χοιρος, Gr.
Asen, Cym.—Asinus, Lat.—ὄνος, Gr.
Paon, Cym.—Pavo, Lat.—πὰων, Gr.
Carw, Cym.—Cervus, Lat.
Mul, Cym.—Mulio, Lat.
Cwning, Cym.—Cuniculus, Lat.
Arth, Cym.—Αρκτος, Gr.
Llew, Cym.—Leo. Lat.—λεων, Gr.
Draig, Cym.—Draco, Lat.—δρακων, Gr.
Gafr, Cym.—Caper, Lat.
Ceffyl, Cym.—Caballus, Lat.—καβαλλης, Gr.
Eppa, Celtic.—Equus, Lat.—ἵππος, Gr.
Myrion, Furion, Cym.—Formica, Lat.—μυρμηξ, Gr.

A confusion of genders took place in certain of these appellations. "March," Cymric, is a perfect horse, but a "mare" in Gothic. "Hwch," a sow in Cymric, becomes "hog" in Gothic. "Buwch," a cow in Cymric, becomes "buck" in Gothic.

Singular illustrations of the origin of idiomatic terms rise to light in our pursuit of primitives. The Latin "caro" is evidently the Cymric "carw" (cervus), the stag; but Cicero could not have so recognized it. The "carw," caro, was the first flesh on which men lived—venison. But between "flesh" in this sense, and flesh, *ex. gr.*, in a Biblical sense, human nature, there is in reality, though one word is in English and Latin used to express both, not only no connection, far less, as they are now made to signify, an identity, but an utter contrariety, one being dead flesh, the other a living impassioned being. This total difference, lost in the Latin and English, is vividly marked in the Cymric, which has "cnawd" for living, human organization and all its appetites, and "cig" for dead flesh which man may eat. A glance at our etymological dictionaries shows that the derivation of "flesh" has never been guessed. Originally

it carried out the distinction I have noted, meaning simple "flechè," "that which was shot for food," as the "carw" of the British became the Latin "caro." The process by which the "carw" in Latin, and the "flechè" in Franco-Gothic, came to signify first man's flesh, then man's whole nature, that is, a dead animal came to represent living humanity, must have been a very corrupt one —one of deterioration, the extent of which will be apparent from this, that the expressions in Gothic and Latin, "to eat flesh," and "to abjure the flesh," have but one word for two diametrically repugnant meanings, whilst in Cymric these repugnant meanings have their equally repugnant symbols, "cig" and "cnawd."

"Butcher," which is also a *crux* to our dictionaries, seems to be "buch-wr," buch-man, the man that cuts up the "buwch," cow or buck. It is often difficult to see whether the Japhetic root of a term be in this or that dialect—Æolic, Latin, Umbric, Hispanic.

The Cymric root "to strike, rush at," is "tar." From the same root etymologically there may issue the same variety of words as ethnologically there did nations from the root of Abraham. Thus from "tar" comes taran, a shield; tar-get, an object to strike or rush at; tarian, that which strikes, thunder, a shock; tar-ell, a spring; tardd, an issue, bas-tardd, low issue, a bastard; among others, "tarw," the rushing or striking animal, taurus, a bull.

In the terms for animals, the "o, oi, w," are sometimes the abbreviation for "yw," life, a living creature. Oen was formerly written "yw-en, yw-aine," literally white creature, whence the Latin ovis.

"Cwn," dog, survives in the English "kennel," dog-place.

The English word "cunning" is said by our lexicographers to be "canning," or "conning," *i. e.*, "I *can* do this," or "I am learning this." Instead of blaming them for missing, praise is due to them for doing their best to hit the right etymology. "Cunning" is from the British "cwning," burrowing out of sight and under

ground, hence the animal that does so, "cwning," a coney, and the human character that morally apes the process.

"Corvus" and "crow" are the same word in the Latin and Gothic. Hrafn, Gothic, raven, English, and the Cymric vran, bran, are the same root, but in Cymric "vran" is a crow, and there is a distinct name for the crow that feeds on flesh, "cigvran," flesh-crow. Now "crow" and "croak" are connected in English; to croak is to make the crow noise; but there is another creature which makes this croaking, this "vran" or "raven" noise, so the Latins named it "rana," the water-vran, the frog.

Cath, Cym., cath, Goth., cat, English. No sensible explanation in our dictionaries. I venture on "cae," any inclosure, house; caeth, one kept in such, a prisoner, captive; cath, the creature that keeps in a house, the domus-animal. "Cae" is the root of "keep, capio, catch," and in its soft form, of "get, got." It is unknown whence the Latins obtained their "felis" for cat.

Cabal, Lat., caval, ceffyl, Cym., gave way in Italy to equus, equa, epas, epa, later Celtic, but in the rest of Western Europe the primitive words predominated. The terms "marquis," *i. e.*, "marchog," a rider, a knight, from "march," a house, and "cavalry," that is, a corps or brotherhood of such, appear to have risen in the time of Arthur; hence our "chivalry," and "cavalry." In the Spanish, "caballero, cavalliero," retains its legal meaning.

Lup-us, Lat., blaidd, Cym., wolf, Gothic, present at first but faint similitudes; but if we turn to the Hispanic form "llobo," we can detect, though not exactly show, the connection.

Fox appears to be from "wych" (quick, all alive), but certainly the same animal as is meant by the Latin "vulpes," whence the English "whelp." Cadno is the Cymric; root unknown.

Hawk, Gothic, falco, Lat., gwalch, Cymric, are one word.

Habig, Goth., (another word from which the Habs-

burg, *i. e.*, Habigsburg, hawk-tower family, the Austrian family, derive their name), and hebog, Cym., are the same.

Eagle, Goth, and aquila, Lat., are one, both from the Cymric "uchel," high. The Cymric name "eryr" seems to be "eiryr," the snow-bird, whose flight was above the snow-line, or "air-yr," the clear air bird, whose gyrations were in the empyræan.

Camel. Common to Semitic and Japhetic languages. Root, cam, Cymric, waving, crooked, irregular. The hump-beast, the camel. Cam is an ordinary name for rivers in Britain.

Cham, in Semitic, is crooked, perverse. When united with "lan" it generally indicates a battle-field.

Dragon. Common to all Indo-European languages. Root, "dragio," Cymric, to rend to fragments, from "drag," a fragment, "draig," an animal which rends to pieces. Hence "dragwn," a coat of scales like that of a dragon. English, "dragoon," a soldier so armed. It is singular that this animal should be the war standard not only of the ancient Scythians, Cimbri of Denmark, Britain, and Italy, but also of the vast Semitic empire of China, between which and the above races it forms a link, forged probably by the Scythian conquerors of China.

Llew, Cym., leo, Latin, lew, German, leeuw, Dutch, lion, English. Root, Cym., llew, what devours, llewa, to devour.

Crane, Eng., γερανος, Gr., kran, Ger., craen, Ang.-Sax., garan, Cymric.

The absurdities into which etymologists allow themselves to be led by not frankly confessing ignorance may be exemplified by their attempts at the derivation of this simple word. "It is called geranos," writes Martin, "because γην ερευνα, it scratches the earth (which no one ever saw a crane do), or because it is of a hoary colour, like γερων, an old man." The root is gar, Cym., a shank; garan, the shank-bird, which exactly describes the long-legged creature.

Gar-dys, anything round the shank, or leg, a gar-ter.

Serpens, Lat., sarddan, Cym., from "sardd," flat on the belly; also sarff, Cym., and sarth, Cym., a reptile, what "creeps." The root is serpens. Sarff seems the Latin "serp-o," ερπ-ω, Gr., repo, whence "creep, creeper."

Worm, Ang-Sax., vermis, Lat., seem to have left their root in orm, Scand., a serpent.

Anser, Lat., gans, Dutch, gandra, Anglo-Saxon, gander, Engl., are of one root; but

Goose, Engl., is from the Cymric "gwydd," the Llœgrian form changing *dd*, the soft theta, into *s* or *z*, gwys, goose.

Gull has nothing to do, as Skinner suggests, with gulo, gulosus. It is the Cymric gwylan, sea-side, water-side, the sea-side bird.

Pysg, Cym., pisc-is, Lat., fisch, Ger., fisk, Scand., visch, Dutch, are the same root.

Bwyst, Cym., bestia, Lat., beeste, Ger., beast, Engl.; root, Cymric bwyst, fierce, wild, from bwyta, to devour, to feed; whence English "bite."

This Cymric word "bwyd," in its changes into English, will illustrate the general law of change from the primitive into secondary or composite languages.

In its radical form, "bwyd, bwyta," it becomes "bite."

In its soft form, "fwyd," it becomes "food."

In its liquid form, "mwyd," it becomes "meat," Ang.-Sax. "moete."

Menw, Cymric name for the first man, Menw, Sanscrit ditto, Mannus, old German name, according to Tacitus, for the common progenitor, Menes, Egyptian, man, English, are one root with

Mên, active principle, menu, intellect, Cym., mens, Latin, mind, Engl.

We turn to another class of words:—

Year, English, gaer, Angl.-Sax., jahr, Ger., ver, spring, Lat., εαρ, spring, Greek, are one word, from the common root "ir," Cym., green—wer, vireo, vir-idis, Lat., as the Cymric form "werdd."

Dydd, dyw, Cym., dies, Lat., dag, Dan., dæg, Ang.-

Sax., are the same word. Root unknown, probably a monad root itself.

Nox, Lat., nacht, Ger. and Dutch, nos, Cym., night, Eng., νυξ, Gr., are one, and apparently like dydd, dag, irresolvable root.

Morning, morrow. I quote the following passage from Richardson's *English Dictionary*, to show the desperate condition in which English etymology at present stands. Scores similar to it might be adduced:—"The elder etymologists have nothing to say respecting these words. Tooke's researches are most happy. Morrow, morn, and morning, were in old English written moreu, morewn, morewendi; Ang.-Sax., merien, mergen, merne; margen, marn, or morgen, morn; and he believes them to be the past tense of Goth. and Ang.-Sax. merjan, merran, mirran, myrran, to dissipate, to spread abroad, to scatter: 'morr,' the regular past tense of this verb, was pronounced and written morew, morwe, and subsequently morowe, morrowe. By adding the participal 'en,' we have mergen, merien, mer'n; marg-en, mar-n, morgen, morn, or morewen, morewn, morn. Morrow and morn then have the same meaning, viz., dissipated, dispersed, and is to be understood of clouds of darkness, whose dispersion, or the time when they are dispersed, these words express." This is the quackery of that *quidlibet a quolibet* treatment of words, which has brought etymology into merited ridicule with sober scholars.

"Morrow," or, as the Saxons wrote and pronounced it, "moreu," is the soft form, moreu, of the common British word boreu, morning—"to-morrow" is "the next morning."

Nebulæ, Lat., νεφελαι, Greek, νεφος, Greek, nêf, Cym., heaven, seems from the Cymric root nêf, a hollow; nêvoedd, Cym., the hollow or vacua, heaven.

Terra, Lat., and tir, Cym., are the same root. Varro tells us that in old Latin terra was spelt ter; but

The English and Anglo-Saxon "earth, arth, harth, hertha," seems by transposition the same word as the Cymric ddaear, soft form of daear, root daer, firm, fixed.

Pyd, pydew, Cym., puteus, Lat., pit, Engl.

Pwll, Cym., palus, Lat., Engl., from Cym., pool.

Awel, Cym., αελλα, Gr., gale, Engl.

Bloom, blow, blossom, Ang.-Sax. and Eng., flos, flores, Lat., find a common root in the Cymric blo-en, blo-den, blo-dyn, a flower, soft form flo-dyn, flo-deu. Bloyn is a blossom, bloydd the budding; hence the Cymric term for year, "blwyddyn," which, as the Greek and other cognate tribes named from the green, the Cymry named from the budding and blooming, of spring.

Aer, Lat., αηρ, Greek, awyr, Cym., are the same word, from the common Japhetic root "aw," to flow, what flows. Air, English, is from either the Latin or British form, unless it be the British "air," brightness.

Môr, Cym., more, Russian, mare, Lat., mere, German, Anglo-Saxon, are the same word. The Cimbri called a land-locked sea "marw-mor," a dead sea; hence the Sea of "Marmora."

Dwr, dwfr, Cym., νδωρ, Greek, wader, water, Ang.-Sax., are of one root.

Au, aw, Cym., (eau, Gallic,) usq, Cymric and Gallic, aqua, Lat., are one word.

Gwynt, Cym., ventus, Lat., wind, Engl.

Gwin, Cym., vinum, Lat., wine, Engl.

Gwal, Cym., vallum, Lat., wall, Engl.

Gwan, Cym., vanus, Lat, wan, wane, Engl.

Gweddw, Cym., (unyoked,) vidua, Lat., widow, Engl.

Gwag, Cym., vacuus, Lat., weak, Engl.

Gwir, Cym., verum, Lat.

Gwael, Cym., vilis, Lat.

Gweli, Cym., ulcus, Lat.

Gwydd, Cym., video, Lat.

Gwyllt and wild, gwydd and wood, gwlanen and wool, flannel, gwerth and worth, and numerous other instances, exemplify the solution of the radical primitive letter *gw* into *v* or *w*, and when the secondary alphabet has neither of those letters, into *oi*, as gwin, Greek, οιν-ος. In other instances it is entirely dropped.

In Latin the Cymric "gwydd" became "vitis," the

tree, the vine; in English the "with or withy" tree, the willow.

Flam, Cym., flamma, Lat., flame, Anglo-Sax., is a common Gomeric root.

Pyr, Cymric, a cone, a point, πυρ, Greek, fyr, Ang.-Sax., vwyr, Dutch, fyr, Dan., fire, Engl., are from the same root. "Pyr" was the Phrygian name for fire; hence, probably, as Socrates in *Cratylo Platonis* suggests, it came into common use among the historic Greeks. The form "fyr" seems the root of the Latin "furere," to rage, to be mad. The Cymric word for fire, tân, and tanio, to fire, to set fire or light to, has its correlatives in the Gothic tân and tandyan, the Anglo-Saxon tendan, the Swedish tanda. In Scotland it survives in teind, tyne, tynde; to "tine" a candle is to light a candle.

Tempus, Lat., time, English, have their root in the Cymric "tem," an orb, circle, period; whence also templum, temple (tem-le, the round place), the form of all temples being orginally circular; and also Lat. tempora, the temples of the head.

In the names of trees great disorder and confusion prevail. The following may be cited as identical:—

Ffa, Cym., fagus, Lat., φηγος, Gr., and perhaps Ang.-Sax., beech.

Ulmus, Lat., olm, Dan., elm, Ang.-Sax.

Yw, Cym., yew, Ang.-Sax.

Dar, Cym. (oak), δερυ, Gr., δρυ.

The Latin name quercus means the war-tree (chware, gware, Cym., sport, then war, gwar, guerre, quer), the prize coronals of the Romans for martial distinctions being composed of its sacred leaves.

Of the names of the members of the body the following suggest themselves as identical:—

Ton, Celtic, tongue, Eng., tôn (accent, a tune) Cym., τονος, Gr. (not from τεινω), tune, Eng.

Troed, Cym., tread, Eng., trædan, Ang.-Sax.

Llaw, Cym., clawan, Ang.-Sax., claw, Eng.

Cên, Cym,, skin, Ang.-Sax., skin, Eng.

Gên, Cym., chin, Eng.

Pêd, Cym., pes, Lat., paw, Eng., πους, Gr.
Nasus, Lat., nose, Eng.
Genu, Lat., knee, Eng.
Armus, Lat., arm, Eng.
Corph, Cym., corpus, Lat.
Braich, Cym., brachium, Lat.
Dant, Cym., dens, Lat.
Bôch, Cym., bucca, Lat.; bôch is the root of vox, voco.
Gwddf, Cym., guttur, Lat.
Barf, Cym., barba, Lat.
Clun, Cym., clunes, Lat., loin, Eng.
Ewin, Cym., unguis, Lat.
Caran, Cym., cranium, Lat.
Elin, Cym., ulna, Lat.

From llaw, law, Cym., hand, came the Latin "labor," and from llais, lais, the voice, the Latin laus.

Croen, Cym., is skin with hair on. The Latin applied it as "corium" to hides; applied to hair it became "crines," generally used of human hair.

Safn, Cym. (the mouth), appears in the Latin "sapio," to taste.

Cêg, Cym. (the mouth, the palate), originated the Latin "coquus, coquina."

Cegin, Cym., literally the palate-place, gave rise to the English kitchen, as "ceg" to coquina, "cook," cookery. Hence, too, the English "to gag."

Caled, Cym. (hard), originated the Latin "callus, callositas."

Llyg-as, Cym., bright light; llygad, Cym., (the eye), diverges on one hand into Lat. oculus, whence œil, Fr., and eye, Eng.; and, on the other, into the Ang.-Sax. loccan, the Danish luchtan, and the English look, if this latter be not from golwg, Cym., sight, face, view.

The Celtic "cen," head, gave the Latins their "census," counting of heads, and their "censeo," to think. In Scotland to "ken" a thing is to know a thing.

The Cymric "gwr, wr" (man), the Latin "vir," the Celtic "fear," German "wœr," and the Greek "ηρως," are one Japhetic root.

The Latin virgo, virago, are the Cymric gwraig, woman.

Tâd, dâd, Cym., father, and dad, daddy, English, are one root.

Brawd, Cym., broeder, Dan., bruder, Ger., broder, Dan. Swed., brater, Sans., brother, frater, Lat., are a common term. Root, Cym. bru, fru, the womb; hence εμ βρυω, embryo.

Mam, Cym. (mother), mamma, Lat. (the breast), are one root. The soft form of mam is fam; hence the Latin "fæmina" and "familia."

So also,

Chwaer, Cym, chwaher, Pers., swasar, Sans., suir, Erse, soror, Lat., sister, Ang.-Sax., sirstar, Goth.

Mam, Cym., matar, Sans, mader, Pers., μητηρ, Gr., moder, Ger., mathair, Erse, mother, Engl.

Mab, ab, ap, Cym., a son, is the same root as the Greek απο, the Latin ab, that which proceeds from, that which comes out of.

Υιος, Greek, hijo, Span., filius, Lat. Root unknown.

Sunus, Sans., sunus, Goth., sohn, Ger., son, Engl.

Swasarah, San., εκυρος, Gr., hueger, Corn., socer, Lat., svekar, Sclav., chwegrwn, Cym., schwacher, German, a father-in-law.

Domestic terms, such as the following, are identical roots:—

Meol, Erse, miolk, Scand., mleko, Sans., mulgeo (to milk), Lat., αμελγω, Gr., milch, Ger., milk, Engl.

Llaeth, Cym. (milk), laith, Erse, lac, Lat., γαλακ-τα, Gr.

Caws, Cym., caise, Erse, kase, Ger., kiaser, Scan., caseus, Lat., cheese, Eng.

Bara, Cym., bara (to support), Sans., bread, Engl.

Cwrw, Cym., cerevisium, Lat. (ale).

Mêl, Cym., mel, Lat., μελι, Greek.

Iau, Cym., juga, Sans., jug, Pers., ζυγον, Gr., jgo, Sclav., juk, Goth., joch, Ger., yoke, Engl.

Rhôd, Cym., an orb, a wheel, rota, Lat.

Rhe, Cym., swift motion, fleetness; rhêd, Cym., a

course; rheda, Gall., a carriage; rata, Sans., rad, Ger., a wheel.

From rhe, rhed, rhod, Cym., come the English run, race, ride, rode.

Mwg, fwg, Cym., fucus, fumus, Lat., smoke, Engl.

Dor, drws, Cym., dwara, Sans., dar, Pers., durrys, Lith., daura, Gothic, θυρα, Greek, thur, Germ., door, Engl.

Tŷ, Cym. (house), tectum, Lat.

To, Cym., tugurium, Lat. (thatched cottage), thatch, Engl.

Melin, Cym., miulionn, Erse., muhle, mahlen, Ger., μυλη, Gr., mola, Lat., maliden (to grind), Pers., mill, Engl.

Breuan, Cym. (hand-mill), to bray, Engl.

Mêdd, Cym., madu, Sans., madu, Zend., med, Sclav., μεθυ, Gr., meth, Ger., mead, Engl. Root, medd, Cym., that which causes to eddy, or turn round, centre of rotation, a name given probably to mead from its intoxicating effects. Hence English "mad," furious, frantic.

Common adjectives such as

Teneu, Cym., tenuis, Lat., tanus, Sans., tunn, Scan., thin, Engl.

Tew, Cym., thick, Engl.; thew is from tew, a thick sinew.

Mawr, Cym., magnus, major, Lat., μεγας, μειων, Gr., môr, Erse, mabi, Sans., muchel, more, most, Angl.-Sax.

Llai, leiaf, Cym., less, least, Engl.

Liht, Goth., leicht, Ger., lagus, Sans., levis, Lat., light, Engl.

Nu, Pers., navah, Sans., novus, Lat., νεος, Gr., nuis, Goth., neu, Ger., nuad, Erse, newydd, Cym., new, Engl.

Juan, Pers., juvan, Sans., juvenis, Lat., jung, Ger., ieuan, Cym., young, Engl.

Hên, Cym., senex, Lat., ennius, Oscan.

Lled, Cym., latus, Lat., flat, Engl.

Llawn, Cym., plenus, Lat., πλεος, Gr., pelny, Scl., full, Engl.

Rhug, Cym., rugæ, rugosus, Lat., rough, Engl.

Dyfn, Cym., deep, Engl., dyb, Dan.

Uwch, uch, Cym., hoch, Ger., heog, Swed., ho, hoogh, Dutch, hauh, Goth, high, Engl.

Llawr, Cym., low, Engl.; llawr, what is below, Engl., floor.

Dirg, Sans., diras, Pers., hîr, Cym., long.

Byr, Cym., brevis, Lat.

Longus, Lat., lang, Ger., long, Engl.

Sych, Cym., suska, Sans., kusk, Pers., siccus, Lat., dry.

Wet, Goth., wet, Engl., udens, uvidus, Lat., wysg, water, a stream, Cym.

Svantas, Sans., sant, Cym., sanctus, Lat.

Oll, Cym., ολος, Gr., all, Goth., Angl.-Sax., all, Engl.

Ail, Cym. (another), Goth., aljas, Erse, eile, Lat., alius, Gr., αλλος.

Gwres, Cym., garam, Erse, warm, Goth., goriu, Sclav., garma, Sans., garm, Pers., warm, Engl.

Sur, Cym., sour, Engl.

Car, caru (to love), carus, Lat., χαρις, Gr.

Alt, Cym., altus, Lat., high.

Esmwyth, Cym., smooth, Engl.

Tryst, Cym., tristis, Lat.

Tyner, Cym., tener, Lat., tender, Engl.

Pur, Cym., purus, Lat.

Noeth, Cym., nudus, Lat., naked, Engl.

Common verbs such as

Mar, Sans., marw, Cym., mar, Pers., maurthr, Goth., marbh (dead), Erse, and perhaps μαραινω, Gr., marcidus, Lat., mori, Lat., to die.

Byw, Cym., βιω, βιοω, Gr., vivo, Lat., giva, Sans., perhaps also to live, Engl.

Clust, Cym. (the ear), clyw, list, listen, Eng., κλυω, Gr.

Auris, audio, Lat., ear, hear, Engl.

Geni, Cym. (to be brought forth, to be born), gan, Sans., γενομαι, γενεσις, Gr., gignor, Lat., gein, Erse; hence genus, kin and kind.

Gwn, Cym., know, Engl., gna, Sans., gnosco, Lat., γινωσκω, Gr., ken, Old English, kann, Goth.

Cym. wyddom, Ang.-Sax., we wot; Cym., third

person, past, edwyn, Ang.-Sax., he knew, Cym., wis, Ang.-Sax., I wis, unde, wisdom, Cym., wybod, wôd, Ang.-Sax., I wot.

Cre, creu, Cym., kar, Sans., kerden, Pers., creo, Lat., to create.

Myned, vyned, Cym., venio, Lat., wend, Engl.

Ar, ploughed land, aru, to plough, Cym., oriu, Sclav., aru, Lith., aran, Old Ger., aram, Erse, aro, Lat.

Byw, bu, Cym., bu, Sans., buden, Pers., bu-ti, Sclav., φυω, Gr., fui (past), Lat., to be, being, Engl.

As, Sans. (he is), est, Pers., εστι, Gr., est, Lat., jest, Sclav., ist, Goth. and Germ., is, Erse, is, Engl., ys, oes, Cym.

The Hispano-Gomeric changed *f* initial into *h*, and some words appear to have come into general use through its alembic, as

Ferire, herire, to "hurt," literally to strike.

Fugere, huir, whence our "hue and cry" after a fugitive.

Ferrum, heirro, haiarn, Cym., and iron, Engl. As Spain was the iron mine country of primitive continental Europe, the Spanish form would generally be adopted.

Metals have the same Japhetic root.

Aur, Cym., aurum, Lat., θησ-αυρον, Gr.

Arian, Cym., argentum, Lat.

Taen, Cym., stannum, Lat., tin, Engl.

Ferrum, Lat., haiarn, Cym., iron, Engl. From the Cymric "haiarn" comes "harness."

Æs, Lat., bres, Cym., brass, Engl.

Mael, Cym. (wrought iron), metallum, Lat., unde, mail, and probably miles.

Mwn, Cym., muni, Ger., mine, Engl. From mwn comes money, moneta, munus.

Clothing materials, as

Gwlan, gwlanen, Cym., lana, Lat., wool, flannel, Engl.

Lli, llin, Cym. (flax), linum, Lat., λινον, Gr., linen, Engl.

Names of military weapons.

Ber, Cym., veru, Lat., spear, Engl.

Gleddyf, Cym., gladius, Lat., glaive, Engl., clay, Celt., *inde* cleave.

Saeth, Cym., sagitta, Lat., shoot, Engl. Root, syth, Cym., straight, an arrow.

Arf, Cym., arma, Lat., arrow, Engl.; the arrow being one of the earliest arma; or arrow may be from

Aër, Cym. (battle, slaughter), αρης, Gr.

Ysgwyd, Cym., scutum, Lat. Root, ysgwydd, Cym., the shoulder, in the same way as shield comes from shoulder.

Llurig, Cym., lorica, Lat., a cuirass. Root, lloer, Cym., bright.

Lons, Celt., lancea, Lat., λογχη, Gr.

Cyllell, Cym., cultellus, Lat. Root, cyll, to part in two, to cut. This root cyll, diverging one way into cyllell, cultellus, couteau, French, and cut, English, becomes, in its simple form, the English "kill."

Bwa, Cym., bow, Engl.

Chware, gwara, Cym. (sport, play), weren, Dutch, warian, Ang.-Sax., waren, Ger., guerra, Span. and Ital., guerre, Fr., war, Engl.

With all early tribes war was gwara, literally "sport or play," and so called. "Abner said to Joab, let the young men now arise, and play before us. And Joab said, let them arise. Then there arose and went over by number twelve of Benjamin, which pertained to Ish-bosheth the son of Saul, and twelve of the servants of David. And they caught every one his fellow by the head, and thrust his sword in his fellow's side, so they fell down together. And there was a very sore battle that day."—(2 *Sam.* ii. 14.) The words gwara, bwa, batelu, to draw the bow, to fight with the bow, batel, a fight with bows, are pregnant with historical illustrations. The Gomeridæ, or primitive Scythians, split into two factions, the Sacæ and the Parthi, who called themselves so because the word, according to Strabo, means in Scythian to separate. These latter, mixing with the Elamites, became the Persians of early, and the Parthi, the pure name re-appearing, of later Asiatic annals; and

Solinus informs us that the old Persian language was a fusion of the Parthian and Elamitic tongues, which accounts for the number of radical Gomeric terms in it. Strabo was not aware that pars, partior, was pure Latin as well as Scythic (we speak, of course, of the primitive Scythians, not of any of the races which succeeded or united with them); but it is obvious the Latin is not the Scythic form, which has the terminal *th*, not the Latin *s*. We must go to the primitive Latin, that is, the Cymric, for the Scythic form. Parth, a part, parthu, to divide, separate. Antiquity concurs in stating that "Scythian" was not a generic term, but given to the race from their passion for, and skill in, the use of the bow, "scyth" meaning, in their tongue, an arrow, and "scythein" to shoot. That scyth is the same word as the Dutch scheiten, the Swedish shuita, the Danish scyder, the Anglo-Saxon sceotan, scytan, the English shoot, is as obvious as that the root of it is the Gomeric "saeth, syth," an arrow. The Parthians, or Persians, carried their national weapon and devotion to it, into central Asia. The education of a Persian boy consisted, Xenophon informs us, in three things,—learning always to tell the truth, to ride, and to shoot with the bow. The later Parthians were similarly a nation of horsemen and bowmen, their skill in archery being such, according to Lucian, that they disdained to bring down any bird except on the wing, or to hit anything which was not in motion, themselves being at full gallop; whilst the effects of their spending life in the saddle were such, that if you dismounted a Mede or Parthian, a walk of a mile exhausted him. The actions of the Asiatic Gomeridæ were always, upon their part, actions with the bow, hence "batel," a bow-fight, came to signify battle in general—an engagement with any weapons. War with them was sporting; the original meaning of the word "wara" was sport; shooting with them was sport, and with us, the British Gomeridæ, the two ideas, as with our primitive ancestors, are still one and inseparable; sport with us

still means shooting, and shooting, though with different weapons, means sport. But gwara, shooting with the bow, has in reality, with the Gomeridæ of Britain, been, in actual hostilities, as thoroughly the national way of war, as with the Gomeridæ of the East. It was the English bow that decided the engagements in the mediæval ages, which were thus literally batèli, bow-fights; and the archers of South Wales, at a distance of a hundred yards, could drive a shaft through a steel cuirass, or three inches of heart of oak. The Briton was at one time the "Scythian:"—in his language, the name itself, in his national usage and predilection;—the art which gave him such name in the East are as living and vigorous things as they were thirty centuries ago. Such old Scythic names as Rossia, Rosh, Uladika, Uladislaus, Bannat, are also, as before observed, pure Cymric,—Rhos, Ross, Uledig (governor of a country, gwlad), banadur, a king, banon, a queen.

The Cymric llong, a ship, survived in the Latin longa navis, a war-galley, where longa has no affinity with the adjective longus.

Porth, Cym., portus, Lat., port. Root, porthu, Cym., to carry, porto, Lat.

Haven is from avon, river, river mouths being the first havens; as harbour is from aber, the confluence of a river with the sea, Aberdeen, Havre-de-Gras.

Certain Cymric words have curious applications in English. Cwch, anything round and hollow, becomes coach on land, and cock-boat on sea.

The names of colours:—

Côch, Cym., coccus, coccineus, Lat., κοκκος, Gr., scarlet.

Rhudd, Cym., Rufus, Rubor, Lat., red, ruddy, Eng., rouge, Fr., rood, Dan., ερυθρος, Gr.

Lliw, Cym., lividus, Lat., blew, Ang.-Sax., blue, Eng. Root, lliw, colour, y lliw, the colour; blue having been, from the earliest ages, when the first Britons tattooed themselves blue—cærulei Britanni—to the present, when our sailors tattoo themselves blue, dress blue, and strip to

fight, the national British colour. It was also the Bardic colour. Lliw, colour, originated also the Latin names Livius and Livia, also lino, to paint, English, to limn.

Ir, iraidd, Cym., Eng., green, erin, Celtic, viridis, vireo, Lat.

Glâs, lâs, Cym., lazulus, Lat., γλανκος, Gr.

Commentators have never been able to decide whether by glaucopis Athene Homer meant blue-eyed or grey-eyed Athene. Glâs, the root in Cymric, is either blue or grey, being the transparent colour of water, which is sometimes greyish, as in rivers, sometimes deep blue, as the ocean, sometimes greenish, as the sea in certain parts. Glaucus was the name of an ocean god. Du-glas, Douglas, the dark blue, or dark grey, was the name of the head of the native British tribes in Albyn.

Glass derives its name, given it on account of its transparent water-like colour, from glâs; hence glæs, Ang.-Sax., glas, Dan., Swed., Ger., and the Latin glacies, ice.

There are two leading Cymric terms for the sun, haul, and huan. Haul, Cym., hêl, or êl, Chald., helios, Gr., halios, Dor., saul, and then sol, Lat., Huan, Cym., shan, Assyrian, shan, Scyth., suan, Ang.-Sax., sun, Eng. The words shine, shone, retain the aspirate.

Bêl, or Bâl, Baal, the Chaldaic term for the deity, and secondarily for kings, was either another form of Hêl, El, or Ab-Hel, Ab-El, Ab-Haul, that which proceeded from El, the son of El, and with the Greeks took the name of Ap-ollo.

El, Cym., means pure indivisible spirit or element.

Heliolatry, El or Bâl worship, was the first religion of Ireland, introduced by the Phœnicians. Its Bâl rites, Bâl towers, Bâl priesthoods and sanctuaries, stamped it with the title of the sacred island centuries before the Christian era. Petrie supposes the Round Towers to have been erected at an early Christian era, ancillary to Christian churches. They were Bâl towers, in which the sacred fire was kept, and from which, on the 1st May, the great annual Bâl festival, it was distributed to every

hearth in the province. Two towers, precisely the same in all respects, are described by Lucian as standing in his time in the court of the great sun temple at Hierapolis. Ebn Hankal, who travelled in Iran, the cradle of heliolatry, in the ninth century, informs us that every village had its sun-tower and sun-temple. The masonry of the Phœnician round towers in Ireland is so admirable, that churches built fifteen hundred years after them lie in ruins at their base.

The ancestors of Abraham were idolaters, probably heliolaters, fire-worshippers, Bâl-worshippers, Parsees. When he renounced heliolatry, he either retained the name El-Elohim, applying it to the true God, or El was, as we have suggested, the primitive name for the pure spirit of Deity, of whom Bel, Bâl, was considered an emanation.

In the west the Japhetic El became the root of the whole fairy creation of the elf and elves, that is, beings composed of the pure El-ementa.

Seren, Cym., astrum, Lat., αστηρ, Gr., star, Engl. The primitive Cymric form seren appears in the Latin serenus. The Greek name for the Druids was Saronidæ, or Serenidæ, astronomers.

Μηνη, Gr., mænad, Sw., mena, Goth., maend, Dutch, maane, Dan., monath, Ang.-Sax., moon, Engl.

Lleuad, Cym., luna, Lat.

The Cymric mis, a month, retains the first Japhetic root.

Nyv, Cym., snow, Engl., snaw, Ang.-Sax., nix, nivis, Lat., νιφος, Gr.

Du-w, Cym. (the Being in whom there is no darkness), Deus, Lat., Θεος (soft form Dduw) Gr., Diw, Pers. and Sclav., Dia, Erse, Devas, Sans.

Some political terms in the Latin are of Umbrian or Cymric origin, such as tribus, a tribe, from trev, Cym., a homestead; so also our "country" is "cyn-tre," our first or common home.

Census, from cen, a head.

Curia, from cor, a circle.

The word miles seems derived from the Umbric mael (mail), rather than from mille.

Populus, Lat., pobl, Cym., people, Eng., pueblo, Span. Root, pawb, pôb, Cym., everyone, pob lu, everyone of the lu (nation), populus.

Numerals.

Cymric,	un,	dau,	tri,	pedwar,	pump,	chwe,	saith,	wyth,
Latin,	unum,	duo,	tres,	quatuor,	quinque,	sex,	septem,	octo,
Greek,	εν,	δυο,	τρια,	τεσσαρα,	πεντε,	ξξ,	ἑπτα,	οκτω,
English,	one,	two,	three,	four,	five,	six,	seven,	eight,

Cymric,	naw,	deg,	ugain,	cant,	mil,	myrdd.
Latin,	novem,	decem,	viginti,	centum,	mille.	
Greek,	εννεα,	δεκα,	εικοσι,	ἑκατον,	χιλια,	μυρίας.
English,	nine,	ten.				

Ordinals.

Cymric,	prif,	ail,	trydydd,	pedwerydd,	pummed,	
Latin,	primus,	alterus,	tertius,	quartus,	quintus,	
Greek,	πρωτος,	δευτερος,	τριτος,	τεταρτος,	πεμπιος,	
Sanscrit,	prat,	duitya,	tartiya,	caturla,	panc,	

Cymric,	chwechedd,	seithed,	wythed,	naued,	deged.
Latin,	sextus,	septimus,	octavus,	nonus,	decimus.
Greek,	ἑκτος,	ἑβδομος,	ογδοος,	ενναος,	δεκατος.
Sanscrit,	sasta,	saptama,	astama,	nauma,	dasama.

Present tense of the personal verb.

Cymric,	wyf,	wyt,	yw.	*Pl.*	ym,	ych,	ynt.
Latin,	sum,	es,	est.		sumus,	estis,	sunt.
Greek,	ειμι,	εις,	εστι.		εσμεν,	εστε,	εισι, εντι.
English,	am,	art,	is.		are,	are,	are.

The am, em, im, um (am-amus, mon-emus, regi-mus, sum-us) of the Latin first person plural, and the Greek ομ, are formed on the Cymric ym.

The ant, ent, unt (amant, monent, regunt) of the Latin third person plural, and the Greek οντι, on the Cymric ynt.

Common Japhetic family and personal names extended from Britain to India.

All personal names beginning with Câd, or Cât, derive from the Gomeric "câd," battle; such Cato (Cadog, warrior), Catullus (Cadwal), Catilina (Cad-eilun). Cassius is the Lloegrian form.

Those beginning with Dâr, from dâr, an oak, or dar, the din of battle; such as Darius, Dardanus, Dares.

Those with Ven, from Gwen, wen (white, beautiful); such as Venus, Venelia, Venusta. Juno is Gweno.

Diana is from di-ana, without spot, the virgin deity.

Rhea is rhe, queen.

The Appii from ap, son.

The Tatii from tad, father.

The Marci, Marcelli, from march, a horse.

Duplicates of the first syllable in the same name occur in Latin and British. Cin-cinnatus, Gwyn-wynwyn.

Cælius, Coel, from coel, faith, cælum, heaven.

The Tullii, from twll, a hole, a dimple.

Ovidius is the same word as ovydd, a bard.

Sylla is from syllu, to observe.

Clodius from clod, praise.

Porsena, Porus, god of plenty at Rome, Porus, the Indian king, are from por, Gomeric, king, supreme ruler.

Every Sabine, Samnitic, and Latin name, was Umbrian, having its proper signification in the Gomeric tongue. Hence, in the wildest romances of the Cymry, as in the daily life of the race wherever located, the same personal vocables occur; the widest perhaps being Venus (Gwen), which encounters us in Venus the goddess of beauty, the Gwenevra of the Arthurian cycle, and the common household "Gwen," or Winnie (winning, winsome, English) of the Principality.

The investigation of the Japhetic element, running clearly, though quite distinct, from the Semitic of Asia, through which it runs, not falling within the scope of this Paper, I here pretermit it. It is this Japhetic of the conquering Japhetidæ of Asia and Africa which enters into the very heart of Jewish history and of the Old Testament, and to which we must look as the key for the solution of such facts as that in David's own family there is a Gomeric nomenclature; *ex. gr.*, Ab in Semitic is father, but in Ab-Ner, two pure Gomeric roots, it is the contrary of father, for it is expressly explained, "Abner, son of Ner, captain of David's host."—(1 *Sam.*

xxvi. 5.) This Ab is, of course, the Ab or Ap of the Appii of Italy, and of the Cymry of Britain—son; Ab-Ner, son of strength, or in Latin, Appius Nero; and as we know that the Appii Claudii Nerones were a pure Umbrian family, we have in the centre of Palestine, B.C. 1100, and in the centre of Italy, B.C. at least 700, two Gomeric families of precisely the same name, derived from their common family language in the most natural way conceivable. It is utterly impossible that the Jewish writer, whoever he was, of the Books of Samuel, could have devised such a coincidence, or imagined its ethnological significance. He wrote down the simple fact. We now know how to explain it; but this very knowledge is again a confirmation both of the Mosaic history, and of the prophetic utterance of Noah, "God shall enlarge Japhet, and he shall dwell in the tents of Shem, and Canaan shall be his servant."—(*Gen.* ix. 27.) The family and other names, therefore, which, being purely Japhetic, we meet in Egypt, Canaan, and Asia generally, must be accepted, in their introductions, like peculiar Norman names in England, as evidences of that very early supremacy which the Japhetidæ established in Asia, as far as the Ganges, perhaps further. Once in possession of the right key, every door opens to us at its insertion. Thus Por is the Japhetic for "that which rules." We are pleased, yet not surprized, to greet it in the Pôr (Porteus) of Egyptian mythology; in the Por-sena of the Etrurians; in the Porus (the wealth-god) of Rome; in the white-skinned King Porus, of India, that fought Alexander; in the Por of the old British dynasties, and in the slightly modified form "power" of our English vernacular.

The Latin terminal "or" in personal substantives, orat-or, senat-or, legislat-or, imperat-or, is the primitive Cymric form "wr," a man, the words literally meaning speaking-man, senate-man, law-making-man, ordering-man. In the English the Cymric or Lloegrian "wr, or," takes the form of "or," or "er"—soldier, sailor, builder, tailor, farmer, worker, in all of which it has driven out the Anglo-Saxon man, mon, as a termination.

The Cymric plural ain, and the Anglo-Saxon en, were the same, *e. g.*, ychain, ox-en; but, with few exceptions, the Lloegrian plural in *s*, the Armoric, High German and Cornish *z*, the sound of which this plural retains, has destroyed the Anglo-Saxon "en;" eyes no longer eyne; houses no longer housen. Fortunately it holds its ground in "women" and "children."

The Cymric feminine terminal "es" (brenhin, a king, brenhin-es, a queen, arglwydd, a lord, arglwydd-es, a lady), has its equivalent in the Greek ισσα, βασιλευς, βασιλισσα, and in the English "ess"—govern-or, govern-ess; master, mistr-ess; hunter, huntr-ess; duke, duch-ess.

The Lord's Prayer in Cymric may suffice for a brief illustration of the radical identity which prevails among the Japhetic tongues.

Ein Tad yr hwn wyt yn y nevoedd, Sancteiddier dy Enw. Deued dy deyrnas. Bydded dy ewyllys ar y ddaear, megis y mae yn y nefoedd. Dyro i ni heddyw ein bara dyddiol a maddeu i ni ein dyledion. Fel y maddeuwn ni i'n dyledwŷr. Ac nac arwain ni i brofedigaeth. Eithr gwared ni rhag drwg canys eiddot ti yw 'r deyrnas, a'r gallu, a'r gogoniant yn oes oesoedd.

Ein (our), Cym., uns, Goth., onze, ons, Dutch.

Tâd, dâd, Cym., fâd, Goth., dad, daddy, Engl. vernacular.

Hwn, hon, Cym., ho, Swed., hwa, Ang.-Sax., who, Engl.

Yn, Cym., εν, Gr., in, Lat., Goth., Dan., Swed., Ital., en, Fr., Span., Germ., in, on, Ang.-Sax., in, Engl.

Nev, nef, nefoedd, Cym., νεφος, νεφη, Gr., nebulæ, Lat., hefn, Ang.-Sax., heaven, Engl.

Sant, Cym., sanct, Umbric, sanctus, Lat., svant, Sans.

Dy, Cym., dŷn, Dutch, dan, Germ., din, Swed., Dan., thy, Engl., tuus, Lat., tien, Fr., τευς (σος), Gr.

Enw, Cym., ονομα, Gr., nomen, Lat., nennen, Ger., noemen, Dutch, namo, Goth., naman Sans.

Deued, Cym., Δεν, δεντε, δευρο, Gr.

Teyrnas, deyrnas, Cym., (root, teyrn, a king,) τυραννις, τυραννος, Gr.

Bydded, boed, (present, byw, past, bu,) Cym., bhu, Sanscrit, buden, Persian, buit, Sclavonic, beon, Sax., be, Eng.

Ewyll, ewyllys, Cym., willan, Ang.-Sax., will, Eng., wilfan, Goth., wollen, Ger., voluntas, volo, velle, Lat., βουλη, Gr.

Ar, har, Cym. Root, on, upon, towering over, superior. Radix of Arya, Aryans, Armenia, Aristos, Arduus, and many other terms.

Y, art., Cym., ὁ, ἡ, Gr.

Daear, ddaear, Cym., earth, Ang.-Sax., Eng.

Dyro, Cym., (give,) dada, Sans, Δω, δωρον, Gr., do, donum, Lat.

Ni, Cym., νωι, ω, Gr. (dual), nos, Lat.

Heddyw, Cym., hodie, Lat.

Bara, Cym., bara, Sans. (support, food), bread, Eng.

Dydd, dyddiol, Cym., dies, diurnus, Lat., dag, Ang.-Sax., day, daily, Eng.

A, ag, Cym., ac, atque, Lat., and, Eng.

Dyled, Cym., (debt).

Fel, vel, Cym., velut, veluti, Lat.

Mâdd (take off, divest), Cym.

Nac, nag, na, Cym., ναι, Gr., ne, non, nec, neque, Lat., nay, not, Eng.

I, Cymric, prep. (to), terminal of the dative case in Latin, tib-i, musa-i, Jov-i, Vener-i, literally, "to" thee, "to" the muse, "to" Jove. It is also the iota subscriptum of the Greek.

Arwain, Cym., to lead, conduct.

Profedigaeth, prawf, praw, Cymric, probo, probatio, Lat., proof, Eng., profuan, Ang.-Sax.

Eithyr, Cym. (but), αυθαρ, Gr., autem, Lat.

Gwared, gward, Cym., geward, Ang.-Sax., guardan, It., garder, Fr., guard, ward, Eng. Root, gwara, to sport, to fence; hence to "war," to guard.

Drwg, Cym., evil, trux, Lat., and perhaps trick, Ang.-Sax. and Eng.

Eiddo, one's own, eiddot, thine, Cym., ιδιος, Gr., idoneus, Lat.

Ti, Cym., tu, te, Lat., thou, thee, Eng., thu, tu, Ang.-Sax., tu, It., ti (toi), Span., ty, Sclav., tuam, Sans.

Yw, Cym., personal verb of all persons, also substan., being, existence.

Gall, gallu, Cym., valor, validus, Lat., valour, valiant, value, Eng., gallant, Eng., Fr., It.

Gogoniant, Cym. (glory, grandeur).

Oes, oed, (it is, existence, age, period,) oes, oesoedd, ages of ages, Cym., ætas, Lat., αιον, αιων, Gr., age, Eng.

The intermutation of letters of the same organ by well-known laws originally entered into the structure of all the Japhetic tongues. As a living action, the system survives only in those which have never suffered disintegration, but it has left deep effects on all of them. Partially preserved in the Greek, it is found in the fullest development in the Cymric and Sanscrit. As derivatives in disintegrated dialects are for the most part formed from the soft or feminine, not the radical or masculine form or letter, of the integral language, the following table of the law of initial changes in the Cymric may be convenient for reference. The nine radical consonants admitting mutation are the same as in the Greek. The mutations are homogeneous, that is, they take place only between letters of the same organ, gutturals into gutturals, labials into labials, &c. :—

	3 *Mutations.*			2 *Mutations.*			1 *Mutation.*		
Radical	c	p	t	b	d	g	ll	m	rh
Soft	g	b	d	f	dd		l	f	r
Nasal	ngh	mh	nh	m	n	ng			
Breathing or aspirated	ch(χ)	ph	th						

Thus the gutturals, c, g, ngh, ch(χ), change with each other, being in fact but one organic sound;

The labials, p, b, mh, ph, with each other;

The dento-linguals, t, d, nh, th, with each other.

This table forms an organic key to the principle on which the initial and other commutations are regulated in the Cymric, Celtic, Greek and Sanscrit languages.

There are also laws of mutation amongst the Japhetic dialects, considered externally to each other. Grimm has attempted the following table of them :—

	Labials.			*Linguo-Dentals.*			*Gutturals.*		
Greek.....	P	B	F	T	d	th	K	g	ch(χ)
Gothic.....	f	p	b	th	t	d		K	g
Old High German....	b, v	f	p	d	z *or* s	t	g	ch	K

This approximates to the table of the Cymric mutations.

The Cymric "Gw" becomes F in Celtic or Erse, and for that reason F, or its soft mutation V, generally in Latin—Gwalch, Falco—Gwin, Vinum—Gwener, Venus, Veneris.

In Greek the Cymric Gw became first the Æolic digamma, Gwin, gwοινος, then the F, Fοινος, as Falco from Gwalch, then it was dropped altogether, οινος.

But this mutation of the radical Gw did not stop here, for the Latin F becomes in French and Spanish a mere aspirate H, Foris, Hors, Facere, Hacere.

Thus the mutations of Gw are into F, V, H, and then it vanishes altogether.

In other secondary languages this formidable Japhetic radical became sometimes as above simply G, F, or V, or the G being dropped, the "w" became either *w*, *v*, or a dipthong, as the Greek οι, or ov, thus,—

Gwae, Cym., væ, Lat., woe, Eng., ovαι, Greek.

The Anglo-Saxons stuck, as they had a right to do if they preferred it, to the *w* as in Cymric, instead of the *f* or *v* as in Latin. It is just as correct for their descendants to say,

"White weal and winegar are wery good wittuals I wow," as,

"White veal and vinegar are very good victuals I vow."

It is ridiculous only because the "Norma loquendi" has established the *v* and dethroned the *w* in such words.

Certain primitive sounds appear to have been either lost or deliberately rejected by this or that Japhetic family. The gutturals for instance by the Iberian, later Gallic, Italian and Scandinavian, and the *wh*, *ch*, in such words as "which," by most of them. It would follow, supposing "which" to be a primitive Japhetic term, that in other Japhetic dialects rejecting "wh-ch," its peculiar sound would turn up,

Anglo-Saxon, hwilk;
Anglo-Scot., quilk;
Latin, quæ;
Greek, ho (ὁ), hè (ἡ);
Cymric, pwy, which comes out in the Greek, πῶς, πῶι, ποθεν.

For "what is that," the Roman would have been obliged, like the modern Highlander, to say, "fat is dat," for "which is the way," "quæ is (est) de vay (via)," the *wh* not existing in their form of the Celtic. So also "what" comes out "quod" in Latin, pêth, bêth in Cymric, ὁτι in Greek.

The Cymric *dd* (soft theta) changes in Latin, Old German and English into *s* with the *z* sound.

The Cymric *ll* is abused, being unique in sound, into almost every sound and letter but itself. Shakespeare's *fl* is about the best approximation to it, *e. g.*, Fluellyn for Llewelyn, Lloyd, Floyd, llawr, floor. It often becomes *cl*, as llaw, claw; sometimes *pl*, as llawn, plenus; sometimes one *l*, as llawnt, a lawn, llawd (a growing thing), lad, llaes, loose; sometimes *sl*, llac, slack, lladd, slay, llab, slab (lapis).

The Cymric *ch* (guttural) is, as in the Semitic languages, constantly dropped—Charan, Haran; Cham, Ham; Chomer, Gomer, Homer; Chumbri, Cumbri, Humbri, Umbri; chwar, war; chwi, ye, you; chwil, wheel; chwyl (as long as), while; chwant (lust), want. This guttural (χ) is common to the Cymric, Sanscrit, Gothic, Anglo-Saxon, Celtic, Greek, German and Sclavonic.

The nasal sounds or letters, though unrepresented in the modern Latin alphabet of France by any distinctive signs as in the Sanscrit and Cymric, predominate to a disagreeable extent in the pronunciation of the French language.

Here appears the appropriate place to make a few remarks on the physiology of the primitive Japhetidæ.

All the classical authors unite in describing the ancient

Cimbri, Teutones, Gael, or Galli, as of the same physical type—flaxen-haired, fair complexion, blue eyes, of superior height, with large, but loosely set frames. Seven feet, according to Apollonius, was an ordinary stature for a Cimber, Teuton, Briton, or Gael. As a rule, the Gaul was taller and larger than the Italian; the Briton, according to Tacitus and Strabo, than the Gaul. The only exception to this general type were the Cimbri of South Wales, the Silures, whose dark complexion, black curly hair, medium robust stature, and compact limbs, stamped them, in the opinion of Tacitus, of a distinct, and, as he thought, Iberian descent. The suggestion is not called for. The light complexion, hair and eye, is the forest, open air type of the Japhetic race, to which it always reverts, in what we term a state of nature, in northern latitudes; the darkening complexion, hair and eye, is the town and domesticated type. All Europe was, in the primitive ages, of the blonde type, the word Europa itself meaning "the white man's land," Alba; the dark or brunette type coming on and superseding it as the forest life disappeared before the domus, the urbs, and the civitas, first in Italy, then Hispania, then Siluria, since then in Britain and Germany. Counting the proportion of dark and light persons which, in a given time, pass Temple Bar, we shall find ninety dark to ten blonde; between Cardigan and Aberystwyth, and in many parts of Scotland, these proportions are reversed. The lowland Scotch type, and the Silurian type, with regard to both frames and complexions, are precisely what they were in the age of Tacitus; but in France, Germany, Italy, and many parts of Britain, the pure blonde type has nearly disappeared. The rich golden tresses of the first Japhetidæ, so highly prized by the ancients, that gave the sun god his epithet of Xanthos, and the goddess of beauty hers of Chrysea Aphroditè, "the golden-haired goddess, white as the sea foam," and which last century still lingered in Germany, are no longer to be purchased there. A coal district and the use of coal are said, by evolving certain gases, to impart the

Silurian type. Red hair, the crines rufi of Tacitus, is as common as in his time among the Caledonians of North Britain, but why such colour should be reproducing itself from age to age, whilst the aurea, or golden, is dying out, has not been explained. With regard to bulk and stature, it is to be observed that, whilst we know from certain proofs, such as the size of their swords, sword-hilts, cuirasses, skeletons, that the Danes and Normans were a small race, the Romans and Greeks a medium race, we gather from various evidences that the primitive Japhetidæ which preceded these, and from whom these were descended, fully bore out the description given them by the Greek and Latin writers. They were a large-boned, large-framed race, of lofty stature, and great breadth and depth of chest. The characteristics of the whole race being such, seven feet, as Apollonius remarks, would not be considered a very extraordinary height amongst themselves, though to a smaller race it would seem gigantic. Personal qualifications being in such eras indispensable to command, the chiefs would naturally be the finest and bravest men in the tribe. It was over kings, patriarchs, and such war-chiefs, that tumuli were raised; the skeletons we discover in them represent, therefore, the highest physical development of that particular clan; but making allowance for such fact, the type itself of the race would remain powerful and burly. Language and tradition confirm these views. In Danish and Scandinavian, a Kimber, or Cimber, still means a giant. The indigenæ, as the Greeks believed them, of every country, were men of great stature, hence the name itself, γηγενεις, "giants." The Cymric word for a fathom is "gwrhyd," "man length," a fair inference from which is that six feet was the ordinary height of the old Gomeridæ. The Jews were, so far as partial descent and a residence of some centuries in Egypt could render them so, Egyptians. From their mummies it is clear that the Egyptians were a little race, we should say puny. Whatever that race was which held Canaan in the era of Moses, its physical type was the same as that of the

Gomeridæ. "We were" (state the spies on their return from exploring the country) "as grasshoppers before them in our own eyes, and so were we in theirs." Even as late as B.C. 53, Cæsar informs us that the Gauls were in the habit of twitting the Romans with their physical inferiority, asking them how such little men as they were could hope to conquer them, or raise the works necessary for the siege of one of their duns, or fortified cities. The modern Gaul is rather under than above the modern Italian in weight and size, more indeed of a Piedmontese than an Italian. A degeneracy of bone and stature, which had been going on during the dark and middle ages of serfdom, was, in this case, further increased by the wars of Napoleon, and the excessively early marriages of the generation at the commencement of this century. Similar causes have produced similar deterioration in other races and countries—poor food, life-long confinement in the sedentary occupations, impure air, and dense alleys of unwholesome towns, as on the other hand serfdom, the perpetual toil and wretched diet of agricultural labourers, explain the process—setting aside intemperance and maladies—by which the stalwart Lancashire bowman and wrestler has dwindled down into the Manchester spinner, and the old Gallic clansman, that derided the Tenth Legion, into the standard Frenchman of five feet four inches. But where such processes have not been in operation, where, for instance, the farmer's and yeoman's life, as in Yorkshire and Cumberland, supply abundance of plain wholesome food, pure air, pure water, out-of-door work and exercise, the large type of the old Brigantes and Cymry has suffered little, if any change. This large physical organization, however, by no means infers mental, social, or even military superiority—rather indeed the reverse. There appears to be a certain medium size fixed by nature for every animal, below or above which there ensues more of loss than gain to symmetry, beauty, vigour, and the sustained harmony of the faculties. The giants have, in all ages, got the worst of it from their opponents, these opponents being

also the aggressors more frequently than their pacific and not easily moved adversaries. The primitive Japhetic or Titanic empire gave way to an era of chaos, followed by that of the early historic Greeks, Romans, Tuscans. The Canaanites were expelled by the Jews; the Gaul, and for many centuries the Teuton, succumbed to the Roman; the Saxon for a time to the Dane, and permanently to the Norman. Even the modern Gaul, reduced corporeally from six feet to five feet four, not only holds his own against the bulkier German, but embodies the immemorially aggressive temper of the lesser and more irritable race. Rejecting the idea, then, that a larger, necessarily infers a superior, physical organization, it must, we think, be conceded that the popular belief, that men in mere bone, size and sinew, have degenerated in comparison with those that lived in very early times, whose remains we discover in the primitive tumuli of our island, is founded on unquestionable facts. Bones of animals have been doubtless often mistaken for those of men, but the dullest rustic cannot mistake between the complete skeleton of a man, and that of any other creature; it tells its own tale clearer than Professor Owen could do it for it. The statement, therefore, of Moses with regard to the Amalekites—omitting the Emims, and such instances as those of Og, King of Bashan, which he expressly introduces as exceptional—are sustained by all the knowledge we really possess as to the physical dimensions of the Japhetic race in primitive Europe. Compared to such a race as the Egyptians and Jews, or we may say to the average of modern Frenchmen, the name giants, as some name must be given, was no misnomer. The blame is ours if, instead of accepting it in its true meaning, of people of higher stature and more powerful build, we add to it the idea also of something monstrous and unnatural, which is not to be found in the original. An admirable comment on these remarks is supplied us by the examination of the well-known British skeleton, dug up July 10, 1834, from a barrow at the village of Gristhorpe, near Scarborough, by W. Beswick, Esq., the

owner of the property, and now deposited, with the oak tree coffin in which it was found, in the Scarborough Museum. From the character of sundry articles found with the skeleton in the coffin, the era of the interment has been judged to antedate the commencement of the Phœnician trade with Britain: how much further back it might be fixed must be guess work. No finer men can be found in the world than in Yorkshire, but we doubt whether Yorkshire can find the equal in height, breadth, symmetry, and strength, to this frame of a Gomeric Briton. We extract the following description from a pamphlet published by the Curator of the Museum :—

"On opening the coffin a human skeleton was discovered, quite perfect, and of an ebony colour. The bones are much larger and stronger than those of more recent date, exhibiting the lines and ridges for the attachment of muscles with a degree of distinctness rarely, if ever, witnessed at the present day. The following are the dimensions of some of the principal bones :—

	In.		In.
Length of humerus	11½	Length of femur	19½
Length of radius	10½	Length of tibia	19¼
Length of ulna	11¼	Length of fibula	16
Length of clavicle	6	Width of sacrum	4½
Length of scapula	8¼	Depth of pelvic bones	8¼
Length of sternum and ensiform cartilage	9	Breadth of ditto	10
		Width of rim of ditto	5

Greatest width of lumbar vertebræ, including the transverse processes 4

"But the most remarkable portion of the skeleton is the head, which is beautifully formed, and of an extraordinary size. The following are some of the dimensions :—

	In.
Circumference from the foramen magnum to the alveolar process of the upper jaw	17¾
From the alveolar process to the commencement of the sagittal suture	8
Length of sagittal suture	5½
From the sagittal to the temporal suture	4⅜
From the temporal suture to the styloid process	3⅜
Breadth of the forehead above the superciliary arches, between the temporal ridges	4½
Entire circumference of the head, above the superciliary arches, crossing the occipital bone	21¼

Transverse circumference of the upper portion of the head, from the two mastoid processes..... 5
From the sagittal suture to the base of the lower jaw..... 10
From the coronoid to the condyloid processes... ..... 1½
From the condyloid process to the angle of the lower jaw..... 2⅜

"For the following table of the more decided phrenological appearances of the skull, I am indebted to Professor Elliotson, President of the Phrenological Society of London, who furnished me with them, through the medium of Thomas Weddell, Esq., of Scarborough, from an examination of an excellent cast.

Benevolence, full
Combativeness, very large
Destructiveness, very large
Self-esteem, fully developed
Secretiveness, moderate
Acquisitiveness, moderate
Approbativeness, very large
Veneration, full
Firmness, full
Perseverance, large
Causality, large
Comparison, large
Individuality, large
Philoprogenitiveness, very large
Constructiveness, small
Wit, large
Imitation, small

"The thyroid cartilages of the larynx, the ensiform process of the sternum, and the teeth, are in beautiful preservation. The former appear ossified, the latter extremely regular, but much worn and flattened by mastication, from which, with other circumstances, we may infer that he was advanced in years. The body was laid on its right side, with the head to the south, and its face towards the rising sun. The skeleton, since it has been articulated, measures rather more than six feet two inches in length; but, as we are not sure the artificial interosseous substances are of the proper thicknesses, the body might have been still longer—at any rate it was of remarkable stature, not less when living, I should say, than six feet three or four. This great size, combined with his large muscular attachments, must have given him immense strength."

Placed by the side of this skeleton of the Brigantian Briton, the mummy of a full-grown Egyptian appears that of a child; and, supposing phrenology to give us the *esse* only, not the *posse*, of the organism of the mind, the cranial development must be recognized as of a very high cast, quite in keeping with the rest of the physical configuration, and constituting a commanding but benevolent character, the religious and family elements being amply represented. Considered either with regard to its antiquity, or in its completeness as a specimen of the

physique of the first Gomeridæ, "the heroes of the time of old," the skeleton is unique; yet it falls far short of the seven feet stature common to even the later Gomeridæ, and of many other skeletons found in our primitive tumuli.

Combining the testimonies of the classic authors, and the universality of agreeing traditions, with the material evidences of such relics, we are bound to conclude that the statement of Moses with regard to the great stature of certain nations of the Canaanites, is fully borne out by the physical grandeur of the first Japhetidæ of Europe. There is no disputing with skeletons, or saying "no" to vertebræ that would crush the back-bone of a lion.

As our argument that the human race cannot claim greater antiquity in Asia and Africa than in Europe, rests, in some measure, on the fact that the European Gomeric, or Japhetic, is a more ancient language than the Sanscrit or Egyptian, we close this disquisition with a brief summary of evidence to such effect, supplied by the latest researches of Pictet, Meyer, Bunsen, and other scholars. The reader will observe how entirely subversive of Bunsen's theory, that Egyptian civilization goes back 30,000 years, his own lingual conclusions are; and, upon his own maxim, the evidence of languages is in all such cases decisive and irrefragable. If the Gomeric language is older than the Egyptian, and the Gomeridæ themselves did not exist in Asia or Europe 3000 years before the Christian era, and if no human beings existed in Europe before they colonized it, what conclusion can be more obvious than that the nations who had no other languages than what were partly borrowed from, and formed upon, the Gomeric, could not be older than the Gomeridæ themselves? The oriental mind is incapable of exactitude in numbers, or in material facts—it revels in the indefinite and immeasurable; and the further east we go the more exaggerated is the defect. If Egypt draws for 30,000 years, India draws for 70,000, and China for millions, on our credulity; and the study of these mythologies, like residence in the East, tends to affect the

European student with their special vices. The collation of languages, as it is the most impartial test, is also the surest refutation of such pretensions.

The Sanscrit, the Greek, the Latin, the Lithuanian, the Gothic, the Sclavonic, form a group of languages united by similarity of conjugation and declension, and an identity, in many respects, of their phonic system. More ancient than these Indo-European tongues, and underlying them both in Asia and Europe, is another language to which hitherto the ambiguous and unsatisfactory term of Celtic has been applied, and for which we have substituted the generic name of Japhetic, or Gomeric. Pritchard, in his work on *The Eastern Origin of the Celtic Nation*, first supplied a synthetic table of the general agreement of the Indo-European languages with the Japhetic, both as regards the signification of the roots, and the systems of conjugation and declension. The close affinity of the Japhetic and Ind-European tongues, originated in the one family, on the central platform of Asia, which extended itself to India eastward, and Britain westward. Hence the common forms of their language, mythology, and civil institutions. The affinity of the Japhetic, with more especially the Sanscrit, arises not from posterior and accidental contact, but from primitive and unigenital agreement. The oldest form of the Japhetic is to be found in the Cymric of Europe, the fundamental principles of which remain as they were prior to any of the eastern languages assuming the character in which they are now known to us. Many of the grammatical usages of the Cymric are decidedly more ancient than the Sanscrit, possessing also independent peculiarities of its own. The differences from the Sanscrit in the Greek, Latin, and Gothic, is the result of the Cymric element in their languages. The Cymric is thus a præ-Sanscrit tongue, possessed of a præ-Sanscrit grammar and vocabulary. If further demonstration of this statement were required, it is supplied by the identity with the Cymric of the grammar of ancient Egypt, a language recently unveiled, and representing in Africa, as

the Cymric does in Europe, the primitive state of the great Caucasian language, in its integrity, before its division into its eastern and western branches. Hence the restorations in the etymology and construction of all the Indo-European languages cannot be effected without recourse to the uncorrupted Cymric. For the same reason the Egyptian and Cymric will, between them, enable us to re-constitute almost the very phrases and idioms spoken at the birth of language, by the parents of mankind.

In the phonic system, the Cymric possesses a great superiority over the Finnish, Gothic, and Semitic. Wherever the Cymric or Celtic element prevails, it carries its phonic system more or less with it. Thus the English and German, the Gothic and Anglo-Saxon, abound in Cymric words, modified by Cymric laws. On the Greek, the Latin, and the German, this phonic power of the original Japhetic has been still more permanently impressed. The wealth of the Cymric in monosyllabic roots is extraordinary, and amongst them are found simple and plain explanations of families of words, which, in later disintegrated languages, stand underived and isolated.

A principal distinction between the primitive Cymric and the later Indo-European languages is, that the latter have three genders, the masculine, the feminine, and the neuter, whilst the former acknowledges the masculine and feminine only. The Sanscrit has no articles—a serious defect. The Cymric and Celtic not only possess them, but have imparted them to all the languages of modern Europe. Verbal particles, placed before verbs, as independent enclitics, are original forms of construction in the Egyptian and Cymric.

The personal term in the Cymric for the second person plural, "ych," is the same as in the Egyptian, but is unknown in the Sanscrit.

In Cymric and Hebrew, the distinction of tenses is often expressed by changing the inherent vowels of the verb. The Latin and German owe the same method to Cymric influence.

The positive and relative degrees of comparison are expressed in the Cymric, as in Sanscrit, by terminations, of which, among others, two are exactly the same in both languages. The Cymric alone, of all the Caucasian languages, distinguishes also the positive degree of comparison by a peculiar termination.

In all Cymricized languages the genitive is often expressed, not by termination, but by position, exactly as it is in the ancient Egyptian and Hebrew.

One of the forms of the Celtic genitive, the root *n*, or *m*, prefixed to the noun, is the origin of the Sanscrit genitive plural. The same form is found in the Egyptian.

In the Cymric and Egyptian, the prepositions are primitive independent roots, assuming the uses of prepositions, adverbs, and substantives indifferently, and generally requiring a genitive after them. Hence the Cymric prepositions in the Greek language impose the same government on the nouns which follow them. In this grammatical usage, as in all others, the Egyptian accords with the Cymric, so also does the Finnish.

The passive voice of the verb, which in Sanscrit is replaced by the reflected mood, is most frequently expressed in Celtic by means of the verbal root *r*, *ir*, added in the form of affix to the verb. This root, which in Armorican is used also as a separate term, and farther constitutes in this language, under an augmented form, a perfect verb, with the signification of "facere," to do, corresponds exactly with the Egyptian verb *r*, *ori*, "facere," to do, "esse," to be. The Latin, the base of which is Cymro-Celtic, forms from it, as an affix, both the passive and active voice of the verb. Many particles and suffixes which have become words without meaning in the Sanscrit still preserve in Cymric their primitive signification, and are often used as substantives and verbs.

From these facts it is obvious that the Cymric and Egyptian are more ancient languages than the Sanscrit, and that the solution of the archaic words and forms in this latter are to be sought for in the Cymric and Erse. In comparing other tongues with the Gomeric, great ad-

vantages arise to the student from the circumstance that, unlike the many conflicting dialects of Sclavonia and Germany, its principal divisions reduce themselves to two. 1. The Cymric, embracing the Cymric and Armorican. 2. The Erse of Ireland, Scotland, and the Isle of Man. From its superior stability in itself, aided by its impregnable material position, the ardent attachment to it of the race who preserve it, and its admirable phonic system, by which every letter in the alphabet receives an unvarying pronunciation, the Cymric retains many original types now foreign to the Erse idiom; and as the Latin underlies, and almost forms, the languages of Italy, France, Spain, Portugal, Mexico, South America, and, in vocabulary, that of England, which is a Latin structure with Cymro-Saxon mortar, so the Gomeric, in either its Cymric or Celtic type, underlies the Latin, Greek, Egyptian, Sanscrit, Gothic, Lithuanian and Sclavonic.[5]

GENERAL CONCLUSIONS.

The statement of Moses, that after a deluge Europe was repeopled by the Japhetidæ, of whom the Gomeridæ were the eldest family, is verified with regard to such deluge itself by

I.—The indirect traditions of all nations, by the direct written traditions of the Assyrians, Syrians, Cappadocians, Arabians, Cilicians, Grecians, Chinese, Hindoos, Italians and Britons.

II.—By the condition of the physical superficies of Europe until comparatively a very recent date.

With regard to the repeopling of Europe.

Externally,—

1. By the written testimonies of Berosus, Archilochus, Augustus, Cato, Varro, Sempronius, Pliny, Myrsilus, Lesbius, Servius, the British Triads.

[5] Bunsen, *Christianity and Civilization;* M. Adolphe Pictet, *Essai*, crowned by the French Academy; Meyer, *Gel. Ang.*, p. 534; Pritchard's *Origin of the Celtic Nation;* Bopp's *Comparative Grammar*, last edition.

2. By the mythological systems and nomenclature of Greece and Italy.

Internally,—

By the evidence of language in

1. The primitive topography of physical Europe.

2. The tribal names of primitive Europe.

3. The names of the oldest towns and fortresses in Europe.

4. By the identity of the family common life and animal vocabulary of Europe.

5. By the admitted reducibility of the seven Indo-European languages to one primitive Japhetic type.

6. By the unanimous verdict of comparative etymologists, that this primitive Japhetic type underlies, and is more ancient than, the most ancient of the synthetic languages of Asia and Africa, or the Sanscrit and the Egyptian.

It results that, as the genesis of the Japhetidæ in Europe cannot by any ingenuity or violence be forced back further than B.C. 4000, any theory, like Bunsen's, requiring for its support a duration of 20,000 years for man's existence in Egypt, or elsewhere on this globe, is untenable, and must be rejected.

BRITANNICUS.

CORRESPONDENCE.

CORNWALL AND THE CORNISH LANGUAGE.

To the Editor of the Cambrian Journal.

SIR,—In the article on "Cornwall and the Cornish Language," which appeared in the Journal for Alban Hevin, 1861, page 117, two dates, by the transposition of two figures in each, are erroneously given, which I feel anxious to have the opportunity of rectifying, and I am desirous at the same time of appending the additional testimonies of Fortescue Hitchins as regards the rapid decline of the language, and of Edward Lluyd touching its existence in certain parishes in his time.

Hitchins, in his *History of Cornwall*, states,—"That from the time the Liturgy was established in the Cornish churches in the English language, the Cornish tongue rapidly declined."

Ray, in his *Itinerary through Cornwall*, made in the year 1662, p. 281, said that few of the children could then speak the Cornish language, and that Mr. Dickan Gwyn was the only person he met with who could write it, and that consequently the language would soon be lost.

But in his account of a second visit to the Land's End in 1667, he made the following observation, in which mention is made of another Cornish scholar then living (Note, page 279):—"We visited Dickan Gwyn (who lives in St. Just's Parish) and had from him some Cornish Words. He is esteemed the most skilful man of any now living in the Cornish Language. But being no good Grammarian, we found him very deficient. Another there is, Pendarvis by Name, who is said to be a Scholar, who doubtless must needs have better skill in the Tongue."

It is stated however by Scawen of Molinick, a Cornish gentleman, who wrote towards the latter part of the seventeenth century, that the Rev. Francis Robinson, of Llandewednack, near the Lizard Point, preached to his parishioners in the Cornish language in 1678, it being then the language best understood by his hearers: that was, however, in a remote corner, which had little communication with other parts of the country: and Mr. Robinson is said to have been the last person who preached in Cornish. Scawen further states, that an old woman had died about two years before, that is about 1676, at the great age of 164, who could scarcely speak in any language but the Cornish: but he also adds that the Cornish language was then, in general, become quite extinct.

Yet, in the year 1700, the Cornish language was still spoken by the tinners and the fishermen of St. Just, near the Land's End, and by the inhabitants of the western side of Mount's Bay. The statement which Edward Lluyd, who visited Cornwall in that year, has left upon record in reference to its existence, is as follows:—"The places in Cornwall that at this day retain the Ancient Language, are the Parishes of St. Just, St. Paul, Burrian, Sunnin, St. Lavan, St. Krad, Morva, Maddern, Sunner, Tewednock, St. Ives, Lelant, Leigian, Kynwal, or (as now pronounced) Gylval; And all along the Sea shoar from the Land's end to St. Kevern's, near the Lizard Point. But a great many of the Inhabitants of those Parishes, especially of the Gentry, do not understand it; there being no necessity thereof, in regard there's no Cornish Man but speaks good English."—*Arch. Brit.* p. 253.

William Bodener, a fisherman, of Mousehole, 1776, could write both Cornish and English.

From the foregoing testimonies given by individuals who were personally acquainted with the facts which they have recorded, it is evident that the descendants of the ancient inhabitants of Cornwall had become bilingual by the commencement of the last century, from which time the cultivation of the Cornish language was generally neglected, and before a hundred years from that date had elapsed, its living existence had entirely ceased. To every patriot of the Celtic race it must be a source of deep regret that a language possessed of such intrinsic excellence as the Cornish, should have been irremediably lost to the inhabitants of Cornwall, whilst to others under the influence of less patriotic feelings, such a loss would have been productive of genuine satisfaction. Of the latter class may be mentioned Mr. Davies Gilbert, the Editor of *Mount Calvary*, who at the commencement of his "Introduction" to that poem, declares,—"No one more sincerely rejoices, than does the Editor of this ancient mystery, that the Cornish dialect of the Celtic or Gaelic language has ceased altogether from being used by the inhabitants of Cornwall." It is well, I think, for the future destiny of the vernacular language of Wales, that such anti-national views as Mr. Gilbert entertained, are not participated in by the majority of the Cambro-British race, otherwise no earthly power could possibly prevent its being ere long numbered with the dead.

As in my former article on this subject, the events described by Scawen were represented as having taken place a century later than they really occurred, and as also an error of ten years had been made touching the date of Bodener's letter in the *Archæologia*, I have deemed it right to send for insertion in the Journal this revision, with the additional matter, with the view of rectifying the anachronisms in question. Some of the dates which I have introduced in this letter, and in the previous article, have been quite confounded by several late writers on Cornwall. For instance, in Cyrus Redding's *Illustrated Itinerary*, pp. 125–7, it is asserted that Dolly Pentreath "was in her *eighty-seventh* year in 1773, and that she was a *hundred and two years old* when she died." But her death is said by all writers to have occurred in 1778. If, therefore, she was only *eighty-seven* in 1773 she could not have been more than *ninety-two* at the time of her death. The probability, however, is, either that she was in her *ninety-seventh* year in 1773, or that 1773 should have been 1783, or again that she died, not in 1778 but in 1788. But I have no means of deciding which of these dates is correct.

LLALLAWG.

THE

CAMBRIAN JOURNAL.

ALBAN ELVED.

(AUTUMNAL EQUINOX.)

THE MONASTERY OF PEN RHYS AP TEWDWR.

By William Llewellin, F.S.A., F.G.S., F.G.H.S., &c., &c.

On the southern spur of the chain of hills known as Cefn Twyn Rhondda, which separates the two valleys of the Rhondda, and upon the elevated ground overlooking the beautiful and secluded valley of Rhondda Fawr, in the parish of Ystradyfodwg, are situated the few remains that still exist of the ancient monastery of Pen Rhys ap Tewdwr.

Though one of the most beautiful in South Wales, and peculiarly interesting to the tourist or the fisherman, its remote and secluded situation caused it to be almost wholly overlooked, and seldom visited, so that the ruins of the monastery were little known to strangers. The most intelligent of our tourists have omitted any mention of it, and do not seem to have had their attention at all directed to it. The laborious and talented observer, Edward Llwyd, appears to have penetrated into this remote locality[1] at a period when a considerable portion

[1] Phil. Trans., No. 335, p. 500.

of the ancient edifice would probably have been in existence; but his attention was doubtless chiefly directed to the natural features and curiosities of the district, and this interesting relic of antiquity seems to have either escaped his notice, or to have been disregarded, as not forming part of the investigations upon which he was then engaged. Nor does the pains-taking and indefatigable Malkin, whose work has furnished materials for so many other tourists, appear to have possessed any knowledge of it, though he passed up the secluded valley of Ystradyfodwg, and has expressed his admiration of its beauty in warm and glowing language.

Since that period several tourists have penetrated into this remote solitude, and Mr. Cliffe speaks of its singular loveliness and interesting features with great enthusiasm. He designates it, with truth, the gem of South Wales; but the peaceful solitude and Sabbath stillness that reigned supreme in the days when the monks of Pen Rhys pursued their devotions, and raised their pious orisons, exist no longer. Those powerful agents of civilization, the railway and the steam-engine, have forced their way into this lovely district, and numerous coal-works are now in progress therein, that have gathered around them a busy and rapidly increasing population.

The parish of Ystradyfodwg lies on the western side of Aberdare, and extends in a southern direction nearly down to the town of Pont y Pridd—the site of the beautiful and celebrated bridge built by Edwards.

The church of Ystradyfodwg is said to have been founded by Dyfodwg,[2] who was a saint of the College of Illtyd.

The area of the parish is considerable; but the population has, until recently, been small, and widely scattered.

When I visited Pen Rhys, about twenty years ago, some portions of the monastery existed, though incorporated with other modern erections, and difficult to identify. The present farm-house of Pen Rhys has been erected on the site of the ancient monastery, the materials of which

[2] Iolo MSS., pp. 568–638.

appear to have been largely employed in its construction. In particular, the barn, which stands in a field near the house, called to this day "Y Ffynwant," or the Churchyard, was formed, to a considerable extent, out of portions of the ancient monastic buildings; one of the windows and parts of the old walls of which were, at that period, very clearly discernible. But I then took no interest in antiquarian pursuits, and gave little heed to the interesting ruins, which chance alone had brought before my observation. I now greatly deplore this neglect of my boyhood; for, on recently visiting Pen Rhys, I found that the few remains that were observable on my first visit had been swept away in the ruthless process of repairing the farm buildings, and no longer existed.

The only object of interest that still remained was the holy well. This still stood uninjured, and continued to attract numerous believers in its miraculous waters and healing properties.[3] It is, however, simply a spring of pure water, issuing copiously out of the grey sandstone of the coal-measures, known to geologists as the Pennant rock, and does not appear to contain any chemical property that would be likely to account for the possession of any healing virtue. We know, however, the curative influence of the imagination, which, combined as it would be, in this case, with a residence in a peculiarly beautiful locality—exercise on the breezy mountain—and simple, but nourishing fare, would probably account for much of the celebrity in which Pen Rhys has so long been held.

The spring, which is entered by stone steps, is arched over; and, at the back, above the spring, there stands a niche in which it is evident that there stood originally an image of the Virgin, to whom the monastery was dedicated,—the fair Virgin Mary of Pen Rhys.

The ordinary sources from whence information can be obtained relative to our ancient ecclesiastical edifices, appear to be absent in this instance. The laborious and accurate Dugdale, and the pains-taking Tanner, seem to

[3] The water of the spring is said to have performed many remarkable cures in cases of rheumatism, king's evil, and other affections.

omit all reference to it; and the only allusions I have discovered, are contained in some of the poetical works of the ancient Welsh Bards.

The traditionary account existing in Glamorgan shows that the monastery was founded to commemorate the death, near this place, of the unfortunate Rhys ap Tewdwr.

The circumstances attending the conquest of Glamorgan are too well known, and have been too frequently described, to need repetition here. But, with regard to the precise place of the unhappy Rhys' overthrow, and subsequent death, there is very considerable discrepancy of opinion. The usually accurate historian of Brecknockshire, Theophilus Jones, contends that the place of Rhys' luckless overthrow and death was more probably situated in the neighbourhood of Brecknock, where, he says, a well still exists, which, in remembrance of the occurrence, is called "Pen Sir Rhys." It however appears to me, that the weight of testimony is in favour of the view, more generally received, and supported by popular tradition, that the site of the battle between Iestyn ap Gwrgant and the Norman mercenaries who supported him, and Rhys ap Tewdwr, was the great plain of Hirwain Wrgan, which is still an uninclosed common, about six miles in extent, and situated on the confines of Breconshire and Glamorganshire.

Here, then, the contending forces are stated to have met; and, after a fierce and bloody encounter, in which the disciplined bravery of the Normans prevailed over the rude and reckless courage of the forces of Rhys, the venerable warrior was compelled to succumb, and sought to escape from the field across the range of hills intervening between Hirwain Wrgan and the valley of Ystradyfodwg. There the aged prince, who is said to have been then about eighty years of age, was overtaken by his merciless pursuers, and taken prisoner at the place that has subsequently been designated Pen Rhys ap Tewdwr.

Rees Meyrick says,[4] "I finde the first place of incoun-

[4] Morganiæ Archæographie, 1578.

ter to be on the Confines of Brecknocke and Glamorganshire, neere Hirwaun Wrgan, at a place therefore called and knowne by the name of Ton Rhys, (Rice his Turfe, or field,) where Justin and the Mercenary retreated, and fought a pitch't field at Brin y Beddau, where Rhys was overthrowne and in the pursuite killed, and his head severed from his Body, (and brought to the Conquerror,) in memory whereof that place is called Pen Rhys (Rice his head)."

Another account,[5] published in the Appendix to Williams' *Monmouthshire*, is substantially the same. "Einion applied to and consulted some Norman noblemen, particularly Sir Robert Fitzhamon, who agreed to go with him to the aid of Jestyn, with twelve knights, and a large army with them of horse and foot; they met Rhys, the son, on Hirwain Wrgan, (Gwrgan's Long Plain,) and in Glamorgan, and also near Brecknock; and after a long contest, Rhys the son of Tewdwr was vanquished, and he was obliged to flee; but he was pursued and taken soon; and he was beheaded not far from Wrgan's Long Plain,[6] at a place now called Pen Rhys, (*i. e.*, the Head of Rhys,) where afterwards was erected the great monastery of that name in the parish of Ystrad Dyfodwg. Over the grave of Rhys was raised a large tumulus near the monastery, which is called Bryn y Beddau, *i. e.*, the hill (or tumulus) of graves."

Tradition has it that Rhys was killed at a place now called Ynis-crug; but that his body, after being decapitated, was *buried* at Pen Rhys. But as the monastery had not at that time been founded, and no special reason appears to have existed for the burial of his body at that place, it seems to me to be most probable that his burial took place on the adjoining farm of Ynis-crug,[7] and close to the bank of the river Rhondda Fawr, where he is represented to have fallen, and where a tumulus of con-

[5] MSS. of Edward Williams (Iolo Morganwg).

[6] Hirwain common is about six miles from Pen Rhys.

[7] Ynis-crug is situated at a distance of about a mile from Pen Rhys.

siderable size still exists, which is stated to have been constructed over his grave.

The unhappy consequences of the intestine dissensions between Iestyn ap Gwrgant and Rhys ap Tewdwr, and the overthrow and death of the latter prince, terminating in the conquest of Glamorgan by the Norman knights, have been fully described by several writers: its narration would consequently present no features of novelty, and need not therefore be further referred to here. After the death of Rhys ap Tewdwr, his daughter Nest appears to have fallen into the hands of Henry I., and, whether by force or persuasion, to have become the mistress of that susceptible monarch, so long associated in our youthful memories with the supposed unhappy fate of the Fair Rosamond.

But, whichever way the connection arose, and had its origin, it is certain that the frail or unfortunate Nest bore Henry two sons, one of whom was afterwards greatly distinguished in English and Welsh Annals, as Robert Consul, Earl of Gloucester. For the age in which he lived, he was possessed of considerable learning, and was, upon all occasions, the generous patron and powerful supporter of science and learning. He had annexed to his Earldom the extensive Lordship of Glamorgan, by his marriage with Mabli, the daughter and heiress of Robert Fitzhamon. He contributed materially to the stability and maintenance of his power in Glamorgan, by rebuilding, as a Norman fortress of great strength, the castle of Cardiff; though, after all, his strongest security lay in the love of his people, to whom he had given numerous proofs of his regard, and on whom his just and peaceful rule had conferred many important advantages. His mother Nest was eventually married to Gerald de Windsor, Governor of Pembroke Castle, and Lieutenant of that province. His daughter Angharad, by her marriage with William de Barri, became the mother of the distinguished scholar Giraldus de Barri, so well known as the learned Giraldus Cambrensis.

Robert Consul was a liberal donor to the magnificent abbeys of Neath and Margam ; and all the traditional accounts appear to concur in regarding him as the founder of the monastery of Pen Rhys, which is supposed to have been established in memory, and for the repose of the soul, of his grandfather, Rhys ap Tewdwr.

Though, as I have stated before, I am unable to refer to any official record of its foundation by Robert Consul, tradition points strongly to that conclusion, and is supported and confirmed by the works of some of the ancient Bards. It is supposed to have been founded about the latter part of the reign of Henry I., (A.D. 1130 to 1132,) and to have been completed during the turbulent reign of Stephen, who began his reign A.D. 1135. The monastery is said to have been largely endowed with lands in the Rhondda Valleys, and to have existed in that remote situation, during three centuries, in a condition of prosperous usefulness.

It is represented to have belonged to the order of Franciscans. That brotherhood is known to have been deeply devoted to the cause of Richard II., and to have been associated with many of the intrigues and plots of his adherents for that monarch's re-establishment on the throne, and the subversion of the power of Henry IV., whom they regarded as an usurper.

They appear to have consequently been subjected to great persecution, and several of the brothers were executed for their devotion to Richard, whom they considered to be their lawful king.

We read in Speed[8] that a " Friar Minor, who, being taken, with others of his order, for like intendments, was asked, *what he would doe* if King Richard were alive and present? hee confidently answered, *that he would fight for him till death against any whosoever*, which cost him his life, *being drawne and hanged in his Fryer's Weeds.*

. . . . . .

Not long after eight Franciscan Fryers, or Minorites,

[8] Succession of England's Monarchs, p. 628.

were taken, convicted, hanged, and headed for the like causes, which made the king a heavy Lord to the whole Order. It is said that somewhat before this knot was discovered, the divell appeared in the habit of a *Minorite* at *Daubury* Church in *Essex*, to the incredible astonishment of the Parishioners; for at the same time there was such a tempest and thunder, with great fire-bats of lightning, that the vault of the church brake, and halfe the chancell was carried away."

It is quite clear that in Wales the Franciscans were active supporters of Owain Glyndwr; and it is well known that he was strongly attached to the cause of King Richard.

During his incursion into Glamorganshire, about August and September, 1402, he burnt the Bishop's palace, and the Archdeacon's castle, at Llandaff,[9] which were extensive and stately edifices.

The town of Cardiff was likewise burnt, together with several religious houses that existed therein, which are described by Tanner[1] as a "goodly priory, founded by Robert, first Earl of Gloucester; a priory of black monks, or Benedictines; a house of black friars, in Crockerton[2] Street; a house of *grey friars*, dedicated to *Saint Francis*, under the custody or wardship of Bristol; and also a house of white friars."

It is stated[3] that, with the single exception of the Franciscans, who, as the adherents of King Richard, and consequently the foes of the Lancastrians, and the friends of Glyndwr, escaped without molestation, the houses belonging to all the other orders were involved in the conflagration, and common destruction.

Leland says,[4] that "in the year 1404, the fourth year of the reign of King Henry, Owain Glyndwr burnt the southern part of Wales, and besieged the town and castle of Cardiff. The inhabitants sent to the king to suppli-

9 Willis' Llandaff, pp. 30–33.

1 Tanner's Not. Mon.

2 Now Crockherbton Street.

3 Thomas' Life of Glyndwr, p. 97.

4 Leland's Collect., vol. i. p. 389.

cate assistance, but he neither came himself, nor sent to their relief. Owain took the town, and burnt the whole except one street, in which the Friars Minors resided, which, with the convent, he spared, on account of the love he bare them. He afterwards took the castle and destroyed it, carrying away a large quantity of treasure, which he found deposited there. When the Friars Minors besought him to return them their books and chalices, which they had lodged in the castle, he replied, 'wherefore did you place your goods in the castle? If you had kept them in your convent they would have been safe.'"

In addition to the devastation committed at Cardiff and Llandaff, Owain appears to have destroyed[5] the castles of Penlline, Landough, Flemingston, Dunraven, Talyvan, Llanblethian, Llanguian (*sic*), Malefant, and Penmark, and several villages and churches in their vicinity, including the villages of Llanfrynach and Aberthin, as well as portions of Lantwit Major, at which places the inhabitants refused to join him.

During this foray of Owain's into Glamorganshire, he is supposed to have visited the remote monastery of Pen Rhys; and is said to have presided at an Eisteddfod that took place there at that period. It is clear that Owain was located for some little time at Llantrissaint, the distance of which from Pen Rhys is only about eight miles, and therefore easily accessible from thence over the hills. It is also believed that many of his adherents resided in that locality, and throughout the valleys of the Rhondda. This view is strongly supported by the following passage in the *Iolo MSS.*:[6]—"Cadogan of the Battle-Axe lived at Glyn Rhondda during the time of Owain Glyndwr's war, and was one of that chieftain's captains over the men of that vale. When Cadogan went to battle he used to perambulate Glyn Rhondda, whetting his battle-axe as he proceeded along; from which circumstance Owain would call out to Cadogan, 'Cadogan, whet thy battle-axe;' and the moment that Cadogan was heard to do so,

[5] Iolo MSS., p. 493. [6] Ibid., pp. 492, 493.

all living persons, both male and female, in Glyn Rhondda, collected about him, in military order: and from that day to this, the battle-shout of the men of Glyn Rhondda has been, 'Cadogan, whet thy battle-axe,' and at the word they all assemble as an army."[7]

In further confirmation of the fact of Owain's visit to Pen Rhys, it is stated by Iolo Morganwg[8] that the Eisteddfod was held "dan nawdd Owain Glynn Dwr ym Monachlog Pen Rhys, yng Nglynn Rhondde;" that is, "under the presidency of Owain Glynn Dwr, in the monastery of Pen Rhys, in Glynn Rhondda." Then, again, he observes,—"A gwedi Difant Bargodiaint Owain Glynn Dwr doded Monachlog Pen Rhys i lawr, a gwerthw'r cyfoeth, gann y Brenin Harri'r bummed, amcan oed Crist 1415, aur *ddiochri at Owain a'i Blaid;*" which may be thus rendered for the benefit of English readers:—"After the completion of the insurrection of Owain Glynn Dwr, the monastery of Pen Rhys was put down, or dissolved, and the possessions sold by Henry V., about the year of Christ 1415, for supporting Owain and his party."

At this Eisteddfod an ode was written by Gwylim Tew, (who is described by Anthony Powel, and Iolo Morganwg, as "Bencerdd," or Doctor in Music, "ag Athraw Cadeiriog," or Chaired Bard,) addressed to "Wyriff Vair Wenn o Benn Rhys," or the "Fair Virgin Mary of Pen Rhys;" and embodying examples of the twenty-four alliterative measures of the Dimetian Bards. This ode was published by Iolo Morganwg, in his work called *Cyfrinach y Beirdd Ynys Prydain*, a book that has since become extremely scarce; and, as the poem possesses considerable interest for the Welsh scholar, I regret that its length precludes my introducing it here. The author's name is appended to it in the following terms:—"Gwylim Tew a'i cant, yn Eisteddfod Monachlog

[7] On the lands formerly attached to the monastery, there is now a considerable farm called "Bôdringell," or the abode of the Summoner, which may possibly have been the residence of Cadogan.

[8] Cyfrinach y Beirdd Ynys Prydain, p. 213.

Penn Rhys Glyn Rhondda, cyn ei doddi i laur yn yr ail fflwyddin o Goroniad y Brenin Harri y Pummed, aur gymmhleidio ag Owain Glynn Dwr."

Here we have it again stated that "the monastery was dissolved in the second year of the reign of Henry V. for supporting Owain Glynn Dwr." The same ode also appears in the Grammar[9] of the celebrated Dr. John David Rhys,[1] of which I have the good fortune to possess a copy. In the Grammar, the ode is unaccompanied by any observations explanatory of its connection with Penn Rhys; but the following verse clearly shows its relation thereto:—

Lhebhêrydh y lhabhuriaid,
Llû 'mhenn Rhys lhe maen' erioed;
Lhûn y wyry á é lhiw 'n euraid,
Lhe mae braich lhaw mâb a roed.[2]

The literal translation of which is,—

"The prayers of the labourers, who in crowds come to Pen Rhys, where the Virgin's image of a golden hue hath an arm and hand given to her by her son."

Another ancient bardic composition refers to Pen Rhys thus:—

Af i Benn Rhys
Yn fy uncrys
Rhag ofn encryd
Ar fy nglin
Oed pererin
Dapr o wrhyd.

That is,—

9 Cambro-brytannicæ Cymracæ Linguæ, 1592.

1 Dr. John David Rhys was born in the year 1534; and at an early age was taken under the protection of Sir Edward Stradling, of St. Donat's. He was educated at Christ's College, Oxford, of which he was elected a fellow in 1555. He subsequently proceeded to Italy at the expense of Sir Edward Stradling, and as tutor to his son. He studied medicine at the University of Sienna, and there took his degrees as a physician. He was so thoroughly conversant with the Italian language that he was appointed Moderator in the School of Pistoia, in Tuscany, and left behind him a treatise on the orthography and pronunciation of that language. He died at Brecknock about the year 1609. He wrote several works in Latin, Italian, and Welsh; and is admitted to have been a man of great learning, and an ornament to his age.

2 The original orthography is retained.

"I will go to Penn Rhys in my shroud without dread, on my side my pilgrim's scrip, and in my hand a taper a fathom long."

From the very limited knowledge which I possess of the works of the ancient Welsh Bards, many important references to the monastery of Pen Rhys have probably escaped my observation; and the total absence, so far as I have succeeded in ascertaining, of any other source of information regarding it, has rendered this necessarily incomplete sketch less perfect and satisfactory than it might otherwise have proved. As it is, however, it may possess some degree of interest for the lover of Welsh antiquities, and may incite some more competent investigator to further inquiries.

Glanwern, Pontypool, Monmouthshire,
August, 1862.

A TRANSLATION FROM THE WELSH

OF LINES BY THE LATE MR. LEWIS MORRIS, TO A FRIEND, ON PRESENTING HIM WITH A HARP.

By the late Rev. GEORGE GRIFFITH, Vicar of Abernant and Conwyl.

ACCEPT a charmer from a friend,
On whose soft tones the joys attend;
Compared with which the notes you trace,
On fiddle-strings, are vile and base.

'Tis Philomel; the voice of love,
Join'd with the warblers of the grove;
The thrush's oration on the spray,
Or blackbird, with his beak so gay.

At early dawn to this repair,
Her chords will banish sordid care;
In sweetness, oh! her notes surpass
The mead within the circling glass.

'Tis gone! 'tis gone! the day is fled!
Music in Cambria—ah! 'tis dead.
The time's no more:—the catch, the glee,
The harp in every family!

Ten thousand tones, no tongue can tell
How lovely, in her bosom dwell:
Still may her strings sweet strains impart,
In Cambria's ear—to Cambria's heart!

—*From the Cambro-Briton*, vol. iii.

THE SCOURFIELDS OF THE MOAT, PEMBROKESHIRE.

The ancestral home of the Scourfields, which has been re-erected within the present century, is situate in the parish of New Moat, in the county of Pembroke, but there is nothing known of the origin or early history of the old structure, upon the site of which the capacious and handsome modern mansion stands. The surrounding scenery is pleasingly diversified with thriving plantations and groves of ancient timber, "abounding with sweet chesnut of large growth." Moat House is most advantageously placed in the midst of a fine demesne, and an extensive hereditary property (comprising the almost entire parish), at the foot of the south-western declivity of the Preseleu range of mountains, and commands a wide and nearly boundless prospect, embracing most picturesque and interesting landscapes of mountain and lowland scenery—the latter extending over a rich champaign country, including a prominent feature in the town of Haverfordwest, from which place this noble and spacious residence is distant about nine miles.

The parish of New Moat, or, as it is sometimes designated, the New Castle (moat in the Englishry of Pembrokeshire being often used for castle), derives its appellation from an artificial mount within a short distance of the church, entirely surrounded by a deep dry moat or ditch, which, however, could easily be filled with water, and is supposed to have been originally built by the Flemings, who settled here in the reign of Henry II., and obtained by force the hundreds of Castlemartin and Roos, together with considerable portions of those of Dungleddy and Narberth, all in the county of Pembroke. Fenton, in his *Historical Tour through Pembrokeshire*, says, in reference to the adjacent parish of Henry's Moat, or Castell Henry, that "the right name is Castell Hendref, that is the Castle of the Old Town, the other parish being called New Moat, so denominated by the English advenæ

who first settled there to distinguish it from this, which was the oldest." The church of New Moat, the advowson of which is in the Scourfield family, is dedicated to St. Nicholas, and is an ancient and venerable-looking edifice, consisting of a nave, chancel and one aisle, with a square embattled tower at the west end. The chancel appears to have been richly embellished at no very distant period, and contains several handsome monuments to some of the Scourfields, a few of which memorials are of remote age.

The family of Scourfield is said to have been resident at Moat from the reign of King Edward I. (A.D. 1272–1307) till about ninety years ago, and that "the house, of its sort and its age, ranked among the very first;" for its successive proprietors were of the highest class in the county, and have numbered on their rolls representatives in Parliament, sheriffs for Pembrokeshire (on seven different occasions, viz., in the years 1600, 1617, 1634, 1663, 1699, 1781, and 1812), mayors and sheriffs of Haverfordwest, and several who filled other offices and positions of honour and distinction, whilst their matrimonial connections were invariably formed amongst "the noblest and fairest of the daughters of Dyfed." Towards the close of the last century, however, the Scourfields removed to their seat of Robeston Hall, in the parish of Robeston West, also in Pembrokeshire, a residence in the lowland part of the county having at that period become somewhat more attractive through the facilities afforded by better and shorter roads for visiting and enjoying the society of the opulent and influential families who dwelt in the district of Roos, as also those who inhabited Haverfordwest, which town then boasted, in consequence of its wealth and flourishing trade, of being almost the principal town in South Wales. Thus Moat, with its feudal importance and its upland situation, was abandoned, and ere long, under the corroding tooth of time, nothing remained of this once fine old mountain home of the Scourfields save the roofless and time-worn shell, which had braved the storms and blasts of ages.

But phœnix-like, and under the refined and cultivated taste of the late William Henry Scourfield, Esq., who subsequently represented Haverfordwest in Parliament, it proudly arose from those hoaried relics, and, in its increased magnificence and style, far surpassed in dimensions and elegance its former and pristine grandeur; indeed there might have been appropriately inserted over its portals the expressive word "Resurgam."

The Scourfields, as previously stated, have for nearly six centuries, with the intermission before alluded to, resided in this locality, and the last lineal male descendant of that ancient family (the before-named William Henry Scourfield) closed his earthly career at the Moat in the year 1843, since which it has only been casually occupied by the late Mrs. Rowley, Mr. Scourfield's sister, to whom that gentleman devised his large paternal estates for her life. It may, perhaps, be here added, that one of the family of Scourfield—John Scourfield, Esq.—settled at Templeton, in Narberth, about two hundred years ago, and from various documents still in existence, seemed, with Martha his wife, to have been possessed of great wealth; but this branch would appear to have become extinct somewhat early.

The family surname appears to have been of singular origin, if the following tradition is correct, and there cannot be the faintest doubt of its authenticity, as it was related with unembellished truthfulness by the late Mr. W. H. Scourfield, to whom allusion has already been made; but at all events, let it have originated as it might, the shadows of deep antiquity cling around it, and the name which preceded it, and was borne by now long-forgotten generations of this family, is for ever buried in the oblivion of the past.

In the year 1210 King John, one of the most worthless monarchs that ever swayed the sceptre of England, visited Wales for the undoubted but craftily-concealed purpose of coming to an amicable arrangement with Llewelyn ab Iorwerth, Prince of North Wales, of whose fealty John was very doubtful; and, to bind the Welsh chieftain more

closely to his interests, gave him in marriage Joan, his natural daughter. History teaches us that the English monarch was passionately fond of horses and hounds, and it was at this time, and upon this occasion, that he presented to the Welsh Prince a favourite greyhound named Gelert, whose death, by Llewelyn's hand, some time after, is most touchingly commemorated in the well-known lines entitled "Bedd Gelert," or "Gelert's Grave." One of our early monkish chroniclers observes that King John was particularly attached to the sports of the field, and his partiality for fine horses, hounds, and hawks is evident by existing records of his frequently receiving such animals by way of payment, instead of money, for the renewal of grants, fines, and forfeitures belonging to the crown. At the period above mentioned, the king extended his journey to Pembrokeshire, and passed some days with the Bishop of St. David's, whose baronial and almost palatial residence at Llawhaden could afford ample accommodation to the English sovereign and his retinue; while in its immediate neighbourhood it possessed, even as it does at the present time, some of the finest sporting country in Pembrokeshire; and all places affording opportunities for his favourite amusement were great attractions to John. The bishops and abbots, too, of the middle ages also hunted with great state, having large trains of retainers and servants, and some of them are especially mentioned for their skill in this fashionable pursuit. They had at all times the privilege of hunting in their own parks and inclosures (the severe Norman laws on sporting having almost virtually ceased in the reign of John), and therefore, that they might not be prevented from enjoying their most valued pastime, they took care to have such receptacles for the game on their own broad and rich domains; hence, even as late as Leland's time, Llawhaden had its forest of red deer, Llwydiarth, besides a park surrounding the castle, still to be traced by fragments of its wall, including many acres of finely diversified country.[1]

[1] Stowe tells us that the first park made in England was by King

During his stay at Llawhaden, the king, as may be readily conjectured, availed himself of those exciting sports, and in the forester of his right lordly entertainer he found a person who as thoroughly and with as keen a zest followed the sport as did the monarch himself, and surpassed in "ye art or noble craft of huntynge." Sir Thomas More must certainly have had a counterpart of this master of the chase in his mental vision when he wrote,—

> "Man-hod I am, therefore I me delyght,
> To hunt and hawke, to nourish up and fede
> The greyhound to the course, the hawke to th' flight,
> And to bestryde a good and lusty stede."

When the king thought proper to hunt the hart, the master of the game, the park-keeper and the forester were made acquainted with his pleasure; and the hunters and officers of the forester had the greater part of the duties to perform, while he himself had to see that everything was provided necessary for the purpose. Amongst the hounds brought out by the forester for the king's and bishop's "wage of sweete flyghte," that was, the finest buck pulled down, there was one of perfect symmetry in form, and that proved itself of such matchless speed and prowess in the field, that John was delighted with the performances of the noble creature. The forester proudly knew that

> "There was never deer that he at ran
> That myght yscape him fro."

The royal sportsman, after witnessing various extraordinary feats by this greyhound, was in ecstacies, and could not restrain himself from openly expressing his anxiety to possess the hound, on which, while proudly caressing it, he bestowed the name of Scour-the-field.

Henry I., at Woodstock, in Oxfordshire, seven miles in circumference, and walled round with stone. The royal example was first followed by Henry, Earl of Warwick, who made a park at Wedgenoke, near Warwick, to preserve his deer and other animals for hunting; after this the practice of park-making became general among persons of opulence.

The object of his desire was at once presented to him, the gift of a greyhound being considered in those days a very valuable present, and the king thereupon directed that the forester and his heirs should thenceforth be permitted to bear the name by which his new favourite was then recognised, and should bear a greyhound *courant* as his crest, which was accordingly carried into effect. The name, nevertheless, became subsequently modified into Scourfield, and occasionally may be seen in some old family documents with the incorrect orthography of "Scurfield."

It is somewhat singular that, centuries after the period of King John's visit to Llawhaden—namely, in the twenty-seventh year of the reign of Henry VIII., Henry Scourfield was also forester of Llwydiarth, Crosswood (which contained red deer), and ranger of the park of Llawhaden, "an office," says Fenton, "no doubt of great importance and honour, by being held by a gentleman of one of the most ancient houses in the county." But whether the appointment had continued to be held in the same family throughout the lapse of those ages is now unknown.

The surname and arms of Scourfield have recently been adopted, under royal licence, by John Henry Philipps, of Williamston, in the county of Pembroke, Esq., her Majesty's Lieutenant and Custos Rotulorum of the town and county of the town of Haverfordwest, and representative in Parliament for Haverfordwest, only son of Owen Philipps, Esq., late of Williamston aforesaid, deceased, Colonel of the Pembrokeshire Militia, by Elizabeth Anne, one of the daughters of Henry Scourfield, Esq., of Moat and Robeston Hall, deceased, and sister, as before-mentioned, of the said William Henry Scourfield, Esq., sometime M.P., deceased.

The last named Mr. Scourfield (it may be parenthetically remarked) was a courteous and staunch follower and supporter of the chase in his native county, keeping in the first style his pack of harriers, and thus, according to the customs of his own era, perpetuating in their integrity, as much as possible, the sporting attributes of his celebrated ancestor.

Mr. Philipps, now Scourfield, inherited the estates of his maternal uncle, by will of the latter, on the death, in the present year, of Mrs. Rowley before-mentioned.

NOTE.

An Antiquary of the present day, who has lately paid some attention to Pembrokeshire history, does not place much reliance on the above tale, but thinks the name is derived from a place. For there is a hamlet or place in the neighbourhood of the Moat called "Scurfield," and he thinks the old Norman or Flemish settler took his name from that place, as lord of the manor, John, or William (or whatever the Christian name might be) de Scurfield.—T. P.

A FEW ETHNOLOGICAL QUERIES,

TO SERVE AS A GUIDE IN COLLECTING INFORMATION RESPECTING THE INHABITANTS OF THE BRITISH ISLANDS.

UNDER the impression that the present inhabitants of the British Islands, especially in some of the more remote and the rural districts, retain the peculiar features of their lineage and descent, and may, before any further amalgamation is effected by the increased means of communication and intercourse now in use, be recognized, if not referred to their original stocks—the following Queries have been prepared to guide those friends and other gentlemen, who may have the kindness to render any assistance in the determination of this interesting problem. The immediate object for which information upon the points suggested by these Queries is solicited, is the illustration of a work which has been regarded as bearing a national character, now in progress.[1]

In carrying out the design of this book, which bears chiefly upon the ancient inhabitants of the British Isles, it has become apparent, that any reliable accounts of the older populations now dwelling in districts which have for ages been little disturbed by the intrusion of fresh elements, would be of great importance and value. In order, therefore, to induce and to assist those observers who are placed in situations favourable for ascertaining

[1] Crania Britannica. Delineations and Descriptions of the Skulls of the Aboriginal and Early Inhabitants of the British Islands, together with Notices of their other Remains. By Joseph Barnard Davis, M.R.C.S.E., F.S.A., &c., and John Thurnam, M.D., F.S.A., &c. In Six Decades of Ten Plates, Imperial Quarto, at One Guinea each Decade. Four of these have already been issued.

the physical and other peculiar characters of the people surrounding them, to communicate the results of what they have perceived, these Queries are presented—with a view to facilitate the process and to suggest subjects of inquiry—under the impression that there are many who would be willing to aid so curious a scientific investigation, by supplying a few facts. However few and apparently unimportant such facts may be, they will be thankfully received, and, when used, duly acknowledged. By accumulation and comparison, the value of such facts will be materially increased. The Queries are designed to suggest inquiries, and have no pretensions to exhaust a subject, which some more attentive students may see in its more enlarged bearings, and also be able to illustrate more fully.

It would be well to extend the observations to at least *twenty adult males* of average character—if selected, selected for the ancient settlement of their families in the district—and to state the number upon which special observations have been made. Where opportunity favours, a larger field of inquiry, as a parish, hundred, or any natural division of country, might be advantageously taken.

1. What is the *stature* or average stature? Whether ascertained by measure?

2. What is the average *bulk* or weight? Are the people bulky or slender, as compared with Englishmen of other districts? Do they appear to present any peculiarities of figure, such as unusual length or shortness of limbs?

3. What is the *character of the face?* Is it long, oval, broad, round, thin, short, florid, pale, light or dark? Are the *cheekbones* or *brows* prominent? Is the *forehead* rounded or square? Is the *nose* long, straight, aquiline, short, or prominent? Is the *chin* broad or narrow, prominent or receding?

4. What is the *colour of the hair?* Is it black, dark, brown, fair, or red? Can any proportion of these colours be given? Is it often curly? Is the body comparatively hairy or smooth?

5. What is the *colour of the eyes?* Are they black, dark, intermediate, light, grey; or what is the proportion of these?

6. What is the size and *form of the skull?* Is it large, small, or of moderate size, long or short, broad or narrow? The size is easily ascertained by passing a tape, graduated in inches and 10ths, round the head at its greatest circumference, viz., round the forehead, temples, and hindhead. The extreme length and breadth of the head are also desirable, if they can be determined, diametrically.

7. Is it possible to obtain skulls, whether ancient or modern?

8. Are there any photographs, prints, or drawings obtainable,

which afford the portraiture of the people in a tolerably faithful manner?

9. Are there any peculiar family names? What are the most common names?

10. To what race of people are the inhabitants of the district referred? Has any foreign colony ever settled in it? Has there been much immigration into it of late years? Do the inhabitants often marry with strangers, or have they kept their blood pure?

Communications are requested to be addressed to Mr. J. Barnard Davis, Shelton, Staffordshire.

TENBY IN 1621.

The following description of Tenby has been copied from an old MS. at Stamford Court, Worcestershire, the country residence of Sir Thomas E. Winnington, Bart., entitled, "Notes beginning 21st of May, 1621."

"*The Description of Tenby.*

"The Castle standes upon the North East, but altogether ruinated. The Iland of *Cawdie* (Caldy) lieth on the south west side, and so doth the little Iland called *Margate* (St. Margaret's). The bay is upon the north side of the town. St. Katherine's Iland standeth East. The whole town is built with lime and stone, verie stronglie, and is sett upon a sand rocke in most places above the sea, at least 20 yardes. One windmill standes on the south side. There is a fresh brooke or little river that runneth west by south. The length of the town is north west, and south east.

"One windmill standes by the north side. The Coale mines lie on the north side, and the Coale is fetched into France, and into all the parts of South Wales lying upon the sea coast. The poorer sorts for the most part live by fishing. Tenby lieth very commodious for traffique with Spayne, France, and Ireland. There is before you come to the town by 3 miles a little valley between two hills called the Greene Streete, where the water runs into the ground 2 miles, and after comes above the ground again. To conclude: if the Iland of Cawdie be fortified, and the ile of Marrgates, and the ile of St. Catherine, the hill on the north side, and the Greene field at the windmill on the south side, and the wall made on the west side, I think it be no way pregnable, so long as men and victuals endure.

"Pembroke is another longe town, which lieth east and west. It is all built of timber and stone, but half the houses in the town are

so ruinated and decayed, that they are not habitable. The Castle is ruinated, but may be repaired; it is very fit it should be rebuilt.

"The *Nangle* is a little village on the west part of Pembroke, some 6 miles from the town, where there is safe riding for shipps. This village is seated in a very good soyle for corne."

AN INQUIRY INTO THE NECROLOGY AND EPITAPHIAN INSCRIPTIONS OF THE PARISH OF HOLMER, HEREFORDSHIRE.

Holmer Church.

I.

The village nestles on a gentle hill,
With quaint old Church beside the beaten road,
Where mouldering bones the quiet grave-yard fill,
All frail and equal in their last abode.

II.

Gone from the world, its trials, and its tears,
No tumult mars the slumbers of the dead;
Affection's hand records their names and years,
And friends revere them in their lowly bed.

III.

If proud ambition, or a meaner aim,
E'er once engrossed the animated breast,
The chill of death has quenched the flick'ring flame,
Desires, regrets, delights, are now at rest.

IV.

Like the dried channel of an ancient stream,
Where wave nor wind disturbs its late bright face,
Abruptly ends life's brief and anxious dream,
And solemn silence marks its former place.

The pretty village of Holmer, with its quaint old church and church-yard, and its snug parsonage, is situate about two miles north of the city of Hereford, on the road to Leominster, which bisects the parish. It is most agreeably placed on an eminence, commanding a fine view of Hereford, and the stately cathedral, which, with the lofty spires of All Saints' and St. Peter's churches, rises boldly out against the hills, south-west and eastward of the city. Standing in the pretty church-yard, and looking westward, is a beautiful prospect of Credenhill Hill and camp, Lady Lift Hill, and the splendid range of the Hatterail or Black Mountains, which, with a magnificent and lengthy sweep, extending for many miles in Breconshire, overlook the rich vale of Herefordshire.

The parish of Holmer is locally situate in the hundred of Grimsworth, and containing, with the chapelry of Huntington on the west, and the township of Shelwick on the east, in the year 1831, only 524 inhabitants. In the direction of Hereford, the parish of Holmer abuts on the parishes of All Saints and Saint John, being bounded on the north by the parish of Pipe and Lyde. The living is a discharged vicarage, in the peculiar jurisdiction of the Dean of Hereford, rated in the King's Book at £6 10s. 8d., and in the patronage of the Dean and Chapter of Hereford. The present Incumbent is the Rev. Albert Jones, M.A., one of the Minor Canons of Hereford, who succeeded in the vicarage the late Rev. Robert Pearce, M.A., Custos of the College of Vicars of Hereford.

The church is an ancient one, in the English style of architecture; the campanile or bell-tower, which is massive and high, being separated from the body of the church. Instances of this kind of construction are very rare, but occurring also at Chichester, where the campanile of the cathedral church stands isolated, at the north-western end of the nave. The church, which is dedicated to Saint Bartholomew, consists only of a nave and chancel, and its interior arrangements have been recently restored and decorated. It stands within the church-yard, on the northern side, and adjoins the turnpike road.

Upon my visit to Hereford, in September, 1859, I took the opportunity, after a lapse of fifteen years, of seeing the little suburban town recently sprung up at Widemarsh, and of extending my walk to Holmer, which, in fine weather, is a favourite one with the inhabitants of the city. The church-yard, as compared with my former knowledge of it, had greatly increased in the number of persons buried there, and here are several pretty tombs to the memory of persons recently interred. The day being beautifully fine, I could not withstand the temptation (for the purposes of comparison with the necrology I had gathered in six parishes in Glamorganshire, also in five parishes in Middlesex, four parishes in Surrey, (all abutting on the river Thames,) and in the parish of All Saints, Maidstone, Kent) to record the obituary and epitaphs there inscribed, the results of which are now given. In doing so, it is right to state that I found many deaths mentioned which referred to persons who had not resided in the parish of Holmer, but in the city of Hereford, or within its immediate vicinity. The mortality, therefore, as recorded, must be taken to be an example of that ruling amongst the middle and higher classes in and about the city, and in the parish of Holmer itself.

The general elevation of the parish is high, except that portion adjoining to All Saints' parish, near Widemarsh; and though the soil is light in that vicinity, a rich and heavy clay will be found to prevail generally, especially in the township of Shelwick.

The mortality represented in the burial-ground at Holmer, in September, 1859, shows:

That there were 114 males, living together 6395 years, and averaging 56 years, 1 month, and 4 days each.

That there were 107 females, living together 5607 years, whose ages averaged, 52 years, 4 months, and 24 days.

That these 221 persons lived together 12,002 years, and their combined ages averaged 54 years, 2 months, and 29 days.

And rejecting the deaths under 20 years of age, there were 99 males, living together 6236 years, and averaging 62 years, 11 months, and 26 days.

That, rejecting also the deaths under 20 years of age, there were 89 females, living together 5497 years, whose lives averaged 61 years, 9 months, and 5 days.

And that, therefore, 188 persons of both sexes, (of 20 years and upwards,) also lived together 11,733 years, whose lives averaged 62 years, 4 months, and 15½ days.

Out of the whole number of 221 persons before recorded, there were 36 males under 50 years of age, living 925 years in the aggregate, averaging 25 years, 8 months, and 10 days; and 35 females, under 50 years of age, living together 712 years, who averaged 20 years, 4 months, and 3 days. The averaged years of life of the above 71 persons, living together 1637 years, were 23 years, and 6½ days.

That there were 78 males, of 50 years and upwards, living together 5470 years, averaging 70 years, 1 month, and 16 days.

That there were 72 females, of 50 years and upwards, who lived together 4895 years, who averaged 67 years, 11 months, and 2 days.

And that the above 150 persons (out of 221 males and females) lived together 10,365 years, whose ages averaged together 69 years, and 9 days.

Of this number, 4 males lived from 90 to 96, their collective ages being 371 years; and 4 females, whose ages were together 370 years; making a total of 8 persons and 741 years, averaging 92 years, 7 months, and 15 days each.

Compared with the six Welsh parishes of Coity, Laleston, St. Bride Minor, Newcastle, Old Castle, and Merthyr Mawr; with the five Middlesex parishes, Chiswick, Fulham, Acton, Ealing, and Hammersmith; with the four parishes in Surrey, namely, Putney, Kew, Mortlake, and Barnes, and the parish of All Saints, Maidstone, in the county of Kent, the parish of Holmer stands highest, exhibiting the most favourable results.

Averages over all ages.

MALES.

	No. of Persons	*Yrs.*	*M.*	*D.*
Holmer	114	56	1	4
Middlesex and Surrey Parishes	3205	50	6	27
Welsh Parishes	568	41	9	27
Maidstone	1001	41	2	26

Averages of 20 *years and upwards.*

MALES.

Holmer	114	62	11	26
Welsh Parishes	397	58	1	28
Middlesex and Surrey Parishes	2756	57	8	13
Maidstone	720	56	5	7

Averages over all ages.

FEMALES.

Holmer	107	52	4	24
Middlesex and Surrey Parishes	3075	51	10	25
Welsh Parishes	524	42	0	3
Maidstone	932	41	7	12

Averages of 20 *years and upwards.*

FEMALES.

Holmer	89	61	9	5
Welsh Parishes	365	58	0	28
Middlesex and Surrey Parishes	2766	58	0	9
Maidstone	670	55	7	10

It may be here well to remark that, according to the National Life Table, including all situations, occupations of life, and persons of every rank, one half of the population born in a given year will have died at 47 years of age; but in the parish of Holmer, out of 221 persons dying at all ages, we find 150 living from 50 to 96 years of age. Might we not therefore almost say, that the majority of persons who perish before, do not die, but kill themselves.

The following are the highest ages recorded in all these parishes enumerated:—

William Aldridge, died at Acton, aged 114.

Nathaniel Rench, at Fulham, at 101; and Thomas Rench, at 98.

Margaret Hamilton, at Fulham, at 114.

One female at Holmer, 99.

Joan Heath, at Maidstone, at 104.

Mary Robbins, at Merthyr-Mawr, at 105.

Recurring to longevity in Wales, William Edwards,

the old man of Cairay, died at 168; Elizabeth Lysholds, at 109; John Griffiths, in Monmouthshire, at 106; and then in my own county of Hereford, the late Mr. John Stallard, of Aconbury Hill, lived to be 103, and walked twelve miles, to and from Hereford, within a week of his death; and Miss Cox, aunt of the late Samuel Cox, Esq., of Eaton Bishop, lived to the age of 130.

The parish church of Holmer is a plain structure, and entered by a porch on the south side. Except the isolation of the tower from the body of the church, it has no peculiar architectural feature worthy of notice. I now proceed to give the epitaphs.

1. John Morgan, died 1857, æt. 58.
A Husband kind, a father dear,
A faithful friend lies buried here.
His affections were so kind,
That he'll not soon be out of mind.

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2. W. M. Hollings, died 1833, æt. 13 months.
Short was thy stay with thy frail kindred here,
Soon called from Earth in glory to appear.
We mourn thy fate, and We thy loss deplore,
Whilst Thou rejoicest to have gained the Shore.

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3. Thos. Walters, died 1857, æt. 52.
Extend to me that favor, Lord,
Thou to thy chosen didst afford.
When Thou return'st to set them free,
Let thy Salvation visit me.

---

4. Elizabeth Oliver, died 1848, æt. 79.
Farewell, Dear Children my life is past,
My love for you till Death did last.
Pray, no sorrow for me take,
But love each other for my sake!

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5. Thos. Oliver, died 1842, æt. 81.
A husband kind, a father dear,
A faithful friend lies buried here.
Honest and just in all his ways,
He well deserved this worthy praise.
We hope in Christ, his Soul is blest,
And gone unto eternal rest!

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6. William Hughes, died 1820, æt. 94.
My wife and children, my life is past,
My love for you so long did last.

Do you for me no sorrow take,
But love my children for my sake.

7. William Mason, died 1834, æt. 38.
Cut off perhaps from many years of pain,
Though I, by seeming accident was slain.
Though sudden was the blow, too swift the doom,
I was snap't short just in my very bloom!
The God omniscient could my woes foretell,
And shewed His gracious mercy when I fell.

8. Hester Williams, died 1819, æt. 37.
Farewell my friends and children dear,
Mourn not at all by looking here;
But love our children for my sake,
And ever on them pity take.

9. J. F. Mason, died 1833, æt. 16.
God in my tender age did see it best
To call me home in glory for to rest.

10. George Mason, died 1855, æt. 24.
'Tis God that lifts our comforts high,
Or sinks them to the grave;
He gives, and blessed be His Name,
He takes but what he gave.

11. Fanny Emilia Newton, died 1858, æt. 4 yrs.
This lovely bud so young and fair,
Called hence by early doom,
Just came to shew how sweet a flower
In Paradise could bloom.

12. Edward Phelps, died 1849, æt. 53.
I had my part of Worldly care,
When I was living as you are;
But God from it has set me free,
And in good time hath taken Me!

13. Maria Morton, died 1853, æt. 60.
How numerous are the Mouldering Dead,
How fast their lives decline;
How soon thy Tomb-stone may be read,
Though now Thou readest mine.

14. Francis Bailey, died 1815, æt. 68.
A regular man, free from pride,
Honest he lived, beloved he died!
The loss is great that we sustain:
In Heaven we hope to meet again!

15. John Vaughan, died 1816, æt. 67.
In hope of future bliss content I lie,
Though pleased to live, yet not displeased to die:
Life has its comforts and its sorrows too,
For both, to all-wise Heaven our thanks are due!
Else thoughtless man would fix his place of rest,
Where Nature tells him, "He can ne'er be blest."
How far my hopes are vain, or founded well,
God only knows, but the last day will tell.

16. Ann Bailey, died 1830, æt. 66.
Afflictions sore long time I bore,
Physicians were in vain;
Till God was pleased my life to ease,
And free me of my pain.

17. Sarah Bailey, died 1852, æt. 35.
Mourn not dear husband, my life is past,
My love was true, while it did last;
But now I'm gone, some pity take,
And love my child then for my sake.

18. Francis Bailey, died 1836, æt. 47.
How happy are the Souls above,
From Sin and Sorrow free;
With Jesus, they are now at rest,
And all His glory see.

19. Edw^{d}. Spencer, died 1835, æt. 63.
This Stone is out of true respect,
To Him we loved we here erect,
His life we prized, his death lament,
But yet must learn to be content.

20. Tho^{s}. Preece, died 1806, æt. 22.
To die 's the lot of Human kind,
All ages prove it true;
But still to die in peace, we find
Is but the lot of few!

21. Thomas & Susannah Preece, died 1834, and 1819, æt. 70 & 77.
Here rest their heads, until the trump of doom
Shall wake the slumbering tenants of the Tomb;
Then shall they rise, the Heaven of Heavens explore,
And leave the rest of Death to die no more.

22. William Alcott, died 1837, æt. 91.
He lived in faith, and trusting in his God,
Through rough and thorny paths he meekly trod!
He died in peace, and through redeeming grace,
The Heaven of Heavens is now his dwelling place.

23. E. H. D. died 1812, æt. 72.
With patience to the last she did submit,
And murmur'd not at what the Lord thought fit;
She with a Christian courage did resign
Her Soul to God at His appointed time.

24. James Allcott, died 1827, æt. 55.
Oft as the Bell with solemn toll
Speaks the Departure of a Soul,
Let each one ask himself—"Am I
Prepared, should I be called to die."

25. Thos. Alcott, died 1838, æt. 58.
Dear wife and children, to weep forbear,
Afflicted much whilst with you here,
Till Death did ease me of my pain;
I hope in Heaven to meet again.

26. Elizabeth Leech, died 1770, æt. 18 years.
Pain was my portion;
Physic was my food;
Groaning was my devotion;
Drugs did me no good!

27. Catherine Haynes, died 1779, æt. 7.
Death with his dart did pierce my heart,
When I was young and in my prime,
My parents dear, to grieve forbear,
It was God's own appointed time!

28. Ann Howells, died 1829, æt. 77.
Praise to my wife is justly due,
She proved this maxim to be true!
The richest portion with a Wife,
Is Prudence and a virtuous life!

29. R. H. D. died 1834, æt. 78.
Hark! The mandate from on High,
Grief and Joy to sever;
Body to the Grave and Die,
Spirit live for ever!

30. Richard Mercer, died 1814, æt. 82.
Stay, Reader, stay, and spend a tear,
And think of Me who now lies here;
And while you read the state of Me,
Think then of your Mortality.

31. Thos. Leech, died 1779, æt. 26.
When from my childhood I was got,
And to my youth was come,

I, like a flower, soon was cropp'd,
And brought unto my Tomb!

32. Sarah Jones, died 1771, æt. 51.
By Sin came death, which brought me to my grave,
By Christ came Life, my precious Soul to save.

33. Elizabeth Mansell, died 1822, æt. 80.
Low, where a mother seeks repose,
And by her close, her dear son lies,
Waiting the hour which shall disclose
Him once again to her lonely eyes.
The Soul prepared needs no delay,
The Summons comes, the Saints obey!
The flesh rests here till Jesus come,
To claim the Treasure from the Tomb!

34. Thomas Haines, died 1827, æt. 67.
When on this Stone you cast your eye,
Think on your own Mortality!
Follow me then soon you must,
And lie as I do in the Dust.

35. Ann Haines, died 1805, æt. 62.
Here lies the Mortal part of a beloved Wife,
Prudent in all her conduct when in life:
A tender mother, faithful comforter here,
Lamented by her spouse and children dear.
She died, but is not dead, for yet she lives,
With God, and Christ, eternal life who gives.
Mourn not her loss. She's only gone before;
And strive to follow her, and part no more.

36. W. & E. Ellis, died 1839 and 1854, æt. 90 & 81.
Ah! Trust not to gain fleeting breath,
Nor call your Time your own!
Around you, see, the Scythe of Death
Is Mowing Thousands down.

37. George Stokes, died 1839, æt. 49.
The Storm is hush'd, and all is still,
The Conflicts are for ever past;
And Now beyond the reach of all,
He waits the Trumpet's final blast!

38. Elizabeth Parlour, died 1849, æt. 58.
Grieve not for Me, my children dear,
I am not dead but sleeping here!
And as I am, so you will be,
Therefore prepare to follow me!

39. William Bradley, died 1856, æt. 4.
Sweet Innocence's form lies here,
Lamented by his parents dear,
Who hope at last in endless joy.
To meet again their lovely boy.

---

40. Sarah Knight Dillon, died 1837, æt. 3 years & 8 months.
Beneath this Hillock's narrow bound,
A lovely infant lies,
Till the last Trumpet shakes the ground,
And rolls away the Skies.
Removed from every ill below,
Sarah, secure, shall sleep;
Her little heart no pain shall know,
Her eyes no more shall weep.
In Sorrow for her early doom,
Let None in silence sigh;
For Hope, that points beyond the Tomb,
Bids every Tear be dry.

---

41. Margaret Minton, died 1832, æt. 74.
Beneath reposes all that Heaven could give,
To Sweeten life and bid affection live;
One who evinced as mother, wife and friend,
That virtue was her Being's aim and End.

42. Eliza Hollings, died 1858, æt. 44.
The fairest and noblest die swiftly away,
Like the rain drops that welcome a bright April day:
So, She that hath left us, was good and sincere,
Mourn her loss deeply, and drop the fond Tear.

---

43. John Pritchard, died 1851, æt. 69.
Alas! How soon the Body dies,
'Tis but an Earthly clod;
Each passing moment loudly cries,—
"Prepare to meet thy God."

---

44. Dianna Price, died 1852, æt. 6 years.
No Sin nor Sorrow now she feels,
And every tear is wiped away!
Jesus His love and truth reveals,
In blissful, never-ending Day.
Our Moments swiftly fly, alas!
To Meet Her then may we prepare;
And when the gloomy vale we pass,
Perennial bliss may be our share!

JAMES HENRY JAMES.

Middle Temple.

EPITAPH ON ARCHDEACON RUDD.

The following singular epitaph, highly characteristic of the opinions of the time in which it was written, is copied from a monumental tablet in the church at St. Florence, a village about four miles west of Tenby. The tablet, which is fixed in the north wall of the chancel, is of dark limestone, and has a border of white freestone surmounted by a crest:—

MEMORIÆ SACRUM
ROBERTI RUDD. S. THEOLOG.
BACCALAUREI (QUI. OBIIT.)
OCTOBRIS 1648.

EPITAPHIUM CHORIAMBRICUM.

Heus Lector! jacet heic Archidiaconus
Nuper Meneviæ, primus et ultimus,
Primus, si meritum, colligis omnium,
Si vero numerum respicis, ultimus.
Annos quinque novem (neque minus) optimis
Versatus studiis, vixit in ædibus,
Cœlebs hisce sacris in quibus ipsemet
Summo judicio disposuit piis
Testamenta Dei, donec iniquitas
Sæcli sic valuit, totus aut Angliæ
Inter se populus prælia gesserit
Intestina nimis; proh pudor hostis hic
Frater Fratribus et Filius est Patri
Sed nec sacra Dei non violata sunt,
Res sacras rapiunt et rapiunt simul
Ipsos sacrificos: hunc hominem Probum
Doctum, pacificum, moribus inclitum
(Arreptis opibus sed prius omnibus)
Viles injiciunt carcere milites
Includuntque scaphâ præsidianâ.
Hic vexat podagræ languor et opprimit
Ipsum vel senium jam miserum senem,
At tandem moriens pace potitus est
Et cælo fruitur quod nequit in solo.

A CHORIAMBRIC EPITAPH,

Sacred to the Memory of Robert Rudd, Bacheolor of Divinity, who deceased October, 1648.

Ho Reader! attend! here lieth the late Archdeacon of St.

David's, the first and the last, first of all if you sum up his merits—last if you look to number; no less than five-and-forty years engaged in the most excellent studies did he, in a state of celibacy, live in this sacred inclosure, in which he himself, with the greatest discretion, dispensed to the pious the oracles of God, until the wickedness of the times so waxed that the whole people of England engaged in the conflict of too intestine strife: oh shame! here Brother to Brother is an enemy and Son to Father; nor did aught which was sacred to God escape violation. For they plunder the sacred things, and plunder at the same time the Priests themselves. This man, upright, learned, peaceable, by moral worth illustrious (but not before the seizure of all his goods), the vile soldiery cast into prison, and shut up in the guard ship. Here the debility of gout or haply old age harasses and weighs down the now miserable old man. But at length he gains peace in death, and in heaven hath the enjoyment of that which he failed to attain to on earth.

The tablet is divided by a line running vertically down the centre; in the division which is to the left, as one faces the wall, is the epitaph to Archdeacon Rudd, in the other is the following inscription:—

Robertus Williams generosus nepos
ex unica filia R. P. Roberti Ferrar
olim Episcopi Menuensis qui,
relligionis causâ vitam flammis
expiravit apud Mar(i)dunum regnante
Maria anno Domini CDDLV Hic jacet
Cũi adjacet Elizabetha conjux ejus
neptis e sorore U. U. Roberti Rudd. In
Christo requierunt placide, vita
integri, sceleris puri, dierum saturi,
circa annum salutis CDDCLV Guli:
W^ms^ Hæres et Filius Solus posuit.

The pedigree of the Rudd family is given in Lewis Dwnn's *Heraldic Visitation of Wales*, vol. i. p. 79, in which the Archdeacon's name is recorded as "Robard Rood, Batchler off Devein," but it goes no further back than to his grandfather. It is signed, "Rob: Rudd: Vita Virgilia Ευγενεια παλινγενεσια."[1]

[1] "To be well born is to have antiquity of origin."

A LETTER FROM THE RIGHT REVEREND DR. JOHN HANMER, BISHOP OF ST. ASAPH, TO THE MOST REVEREND JAMES USHER, ARCHBISHOP OF ARMAGH.

MAY IT PLEASE YOUR GRACE,

I have received the Chronicle of Ireland, penn'd by my Uncle, and perfected by Mr. Molineux; together the History of Ireland, compiled by Edmund Campian. I have cursorily run them both over, and do find some defects in both, not only in Orthography, by reason of the unskilfulness of the Transcriber, but also in the Sense, by reason of dissonancy in the coherence, and the very Context itself. But as it is, I do purpose (God willing) to send it this week to London unto some Friends of mine, to give the Printers there a view of the Volume; as also to deal with them touching the Profit that may be raised to the advancement of the Widow, my Aunt. I will not fail to prefix in the Epigraphe and Title to Mr. Campian's History, that direction which your Lordship very kindly affordeth in your loving Letter. And I am sensible enough, that Campian's Name, honoured with your Grace's Publication to the Work, will be a Countenance unto it, and much further the sale. And for Mr. Daniel Molineux, not only myself, but the whole Realm of Ireland, together with this of Great Britain, shall owe a large beholdenness unto him. If it please God that the Work take success for the Press, I will take care that his Name, for his care and pains-taking therein, shall live and have a being in the memory of Posterity, so long as the Books shall live. When the Copies shall be returned from London, and the Printer agreed withal, I and my friends here will review them again, and again, and to our capacities make them fit for the Press; for I find, by perusing, that such a Work must be framed by such Men as be skilful, both in the Irish and Welsh Tongues, and reasonably versed in their Stories. Between this and Michaelmas I hope to bring all Passages to perfection,

and agreement with the Printer, and then I will not fail to certify your Grace of the Proceedings: Till when, and ever, I commit you and yours to the Grace of the Almighty. Resting,

Your Lordship's most assured loving Brother,
and Servant in Christ Jesus,
JOH. ASAPH.

Pentre Pant,
May 28, 1627.

NOTES.

Edmund Campian was an M.A. of St. John's College, Oxford, and entered into holy orders in the Church of England. But upon his going into Ireland in 1569, he was suspected of having secretly seceded from it and joined the Church of Rome, a course which he subsequently adopted. In 1570 he wrote his History of Ireland. He afterwards went on the continent and visited Rome, and was admitted a member of the Society of Jesus. After spending some time in Germany he returned to England in 1580, where he published several pamphlets and other works. Being an enthusiastic advocate of the Romish Church he was arrested, accused, found guilty, and executed with other priests for high treason in 1581.

The "loving letter" which Bishop Hanmer states that he had received from Archbishop Usher, to which the foregoing was his Lordship's reply, is not included in the collection of three hundred letters made and published by Dr. Parr, nor are we aware that a copy of it is elsewhere preserved. The Chronicle of Ireland which was written by Mer. Hanmer, Edm. Campian, and Edm. Spenser, was published by Sir James Ward, Kt., Dublin, in 1633, in a folio volume.

As the decease of Bishop Hanmer occurred in 1629 it is very probable that his Lordship had not sufficient time, previous to that event, to effect all the revision which he had in contemplation, as regarded the orthography, sense, and coherence of his uncle's Chronicle, which will account for the subsequent delay of four years, which took place before it was published. An analysis of its contents, showing the portions contributed by Hanmer, Campian, Molineux, and Spenser respectively, would form a suitable appendage to these Notes, which we should be glad if Professors Conellan and Rushton, or some other Irish member of the Cambrian Institute would engage to supply. For further particulars respecting Bishop Hanmer, *vide* Wood's

Athen. Oxon., Willis's *Survey of St. Asaph*, enlarged and continued by Edwards, and Williams's *Eminent Welshmen*. A Biographical Memoir of the Bishop's uncle (Dr. Meredith Hanmer) will appear in the next Number of this Journal.

ED. CAMB. JOUR.

P.S.—Will some of our Welsh genealogists furnish us with the pedigree of this branch of the Hanmer family?

THE FAMILY OF WHITE, PEMBROKESHIRE.

THE following correspondence on the pedigrees of this Family has recently appeared in the *Pembrokeshire Herald*, and forms an interesting addition to what has already appeared on the same subject in the *Cambrian Journal* (1861 p. 295):—

SIR,—In the course of my antiquarian reading, I observed the following curious inscription, on a monument dedicated to the memory of a person named *White*. He was a Pembrokeshire man, and that circumstance may render the note interesting to your readers, and worthy of record in your columns. The monument was in the Temple Church, and the epitaph occurs in Dugdale's *Origines Juridiciales*, or *Historical Memorials*, (Edit. 1671, p. 179) and runs as follows:—"Here lieth the body of John White, Esq., second son of Henry White, of Heyland (*query*, Henllan), co. Pembroke, Esq., a late useful member of the noble House of Commons in Parliament, and one of the Masters of the Bench of the Hon. Society, Middle Temple, born 29th day of June, 1590, obiit 29th January, 1644, leaving behind him by Winifride his wife, daughter to Richard Blackwell,[1] of Bushey, co. Herts, Esq., (by Katherine his first wife, daughter of Edward Barfoote, of Lamburne Hall, co. Essex,) four sons and five daughters; by Mary his second wife and relict, (eldest daughter of Thomas Stiles, of Little Messenden, co. Bucks, Esq.,) he had two other deceased in his lifetime."

"Here lies a John, a bright, a shining light:
His name, life, actions, were all White." (!)

I am, SIR, yours faithfully,

J. F. N. H.

[1] I do not find the Blackwell pedigree in Clutterbuck's *Herts.*—T. P.

P.S.—Can any antiquarian reader interpret the following extract from an old list of the Welsh Gentry, 1602:—

"Gwenn Huett, wife of Thomas Ph'es,[2] Esquire, of Martyltwy, Pembrokeshire."

Velindre House, Trevine, near Haverfordwest,
1st November, 1862.

Sir,—Your correspondent, "J. F. N. H.," is correct in his supposition that the word "Heyland," on the White monument in the Temple Church, was a misprint for "Henllan." According to the Henllan Pedigree, in the *Heraldic Visitation of Wales*, vol. i. p. 130, John White was the second son of Hari White, Esq., of Henllan, in the county of Pembroke, by Jane his wife, daughter of Richard Fletcher, Esq. This pedigree was made out by Lewys Dwnn, Deputy Herald at Arms, on the 18th day of November, 1591; and is attested by the signature of Hari White, who paid the Herald ten shillings for registering it.

"Gwenn Huett,[3] wife to Thomas Phillipps, Esquire, of Marteltwy, Pembrokeshire," was, in all probability, a descendant of the Rev. Thomas Huett, who was chanter of St. David's in the year 1561. Mr. Huett was one of the coadjutors of Dr. Davies, Bishop of St. David's, and the celebrated William Salesbury, Esq., in the first translation of the New Testament into Welsh, which was printed in London in the year 1567, by Henry Denham, at the cost and charges of Humphrey Toy. The portion undertaken by Mr. Huett was the Book of Revelations, which bears the initials T. H. C. M. for Thomas Huett, Cantor Menevensis.

The second Thomas Phillipps, of Martletwy, was the grandson of Alban Phillipps, of Nash, in the county of Pembroke, Esq., who was the third son of Morgan Phillipps, of Picton Castle, Esq.

Owen Phillipps, of Moleston, second son of Morgan Phillipps, of Picton, married Priscilla, daughter and co-heiress of Dominick Chester, of Bristol, gentleman, by his wife Katherine, who was daughter of Roger Barlow, of Slebech, in the county of Pembroke, Esq.

In my copy of the Phillipps Pedigree, Thomas Phillipps,[4] of

[2] This Thomas was son of Morgan Phillipps, of Picton, and was living in 1628.—T. P.

[3] She was daughter of Rys Huet, and widow of Thomas Cooper, of Martletwy.—T. P.

[4] This is the *second* Thomas, son of John Phillipps, of Nash, who married Margaret, daughter of Evan Thomas, about the year 1670. —T. P.

Martletwy, is stated to have married Margaret, the daughter of Evan Thomas, of Tremoylet, in the county of Carmarthen, Esq. Gwenn Huett was his grand aunt.

I am, Sir, your obedient Servant,

John Pavin Phillips.

Haverfordwest.

There is a short account of the above-named John White in Williams's *Dictionary of Eminent Welshmen*, in which, it is somewhat singular, a misprint almost similar to the foregoing occurs, viz., of "Heylan" for "Henllan."

In the following paragraph from the *Morning Post* of March 14, 1863, are mentioned two singular events relating to this family. The writer is, however, not quite correct in regard to the first named, the fact being that it is the thirty-second time a White, and a member of the family of the present Mayor, has been Mayor of Tenby, not including eleven Mayors who lived after the time of Lewis Dwnn's Heraldic Visitation, but before the Restoration, who wrote their names Wyatt, although most likely members of the same family. See the list of Mayors of Tenby, *Archæologia Cambrensis*, 1853, p. 114, commencing 1402, and ending 1660:—

The little town of Tenby celebrated the marriage of the Prince and Princess of Wales in a particularly joyful manner, under the conduct of the Mayor, George White, Esq. It is worthy of remark that his worship is the 33rd member of his family who has held the office, and that an ancestor was Mayor of Tenby at the marriages of Henry V., Henry VI., Edward IV., and Henry VII. The first business of the day was the adoption of an address of congratulation to the Prince of Wales, which, of course, was agreed to unanimously. There was then a procession of the authorities, notables, volunteers, and others, the goal of of which was a spot where two oaks were planted; and after this there was a dinner, of which about 1,000 persons partook. Two cedar trees were afterwards planted, the school children were entertained, rustic sports were indulged in, and of course there was an illumination at night.

BARDDAS.[1]

THE opinion of M. Henri Martin, the great French Historian, on this work, as expressed in a letter to the Editor.

"Paris, 24th June, 1862.

"DEAR SIR,

"I pray you to receive kindly my entire thanks for the prompt and gracious manner in which you sent me a copy of your 'Barddas.' It would occupy too long a time to discuss here the various and most interesting questions stated in your Preface. But there can be no doubt that you have fully attained the desired aim—to give satisfaction to 'the increased attention there was paid by foreign scholars to the literature and usages of your Cymric ancestors.' Your selection of Bardic documents surpasses in a considerable degree what could be expected. The Theological Collection, which I have begun to study, appears to be beyond my entire hope, whether in quantity, or intrinsic merit. Llywelyn Sion was the first preserver of all these invaluable treasures of tradition, which, without his provident care, would have perished in the dreadful conflagration at Rhaglan. Old Iolo was the second saviour. You are the third. Printed documents are secured for ever.

"I feel grateful that you have kindly mentioned my name in so valuable a Book.

"The Bardic *Catechism* of Sion Cent, is, among other pieces, one of the highest interest. The decisive result of your publication is to render undoubted what was already perceivable, and very probable, since the printing of 'Llyma Rol Cof a Chyfrif' offered but one matter of comparison with 'Trioedd Barddas.' That is, those Bardic traditions, preserved by Old Iolo, are the work of a long age, and of many men, and various minds, labouring upon a transmitted and traditional ground.

"I am much encouraged by so many and such full information, to pursue my account of Iolo's life and discoveries, to which I shall add the main documents of 'Barddas,' and the more characteristic extracts, since it will be necessary to choose out of such abundant wealth.

[1] Barddas; or, a Collection of Original Documents, illustrative of the Theology, Wisdom, and Usages, of the Bardo-Druidic System of the Isle of Britain. With Translations and Notes. By the Rev. J. Williams ab Ithel, M.A. Published for the Welsh MSS. Society. Vol. I. Llandovery: D. J. Roderic. London: Longman & Co. 1862.

"I was interested by the report read upon your work by Myvyr Morganwg, whose name I know, for he kindly sent me his 'Hynafiaeth y Delyn.'

"An Eisteddvod is to be held at Carnarvon in the neighbourhood of your new residence. A French traveller, who is desirous of seeing one of these Welsh congresses has questioned me as to the day of meeting. Is it quite fixed?

"Believe me, my dear Sir,

"Yours very truly,

"H. MARTIN."

CORRESPONDENCE.

To the Editor of the Cambrian Journal.

SIR,—On reading through Mr. Talbot of Lacock's *Interpretation of Babylonian Inscriptions*, I was struck with the singular facts which follow, and which induce me to propose this query,—"Whether the Britons are not in reality Babylonians?"

This proposition will, no doubt, appear strange at the first view; but there are three or four remarkable facts which give rise to the idea.

1*st.*—The Babylonians used *scythed* chariots of war.

2*nd.*—In the inscription on the Babylonian cylinder in the possession of Sir Thomas Phillipps, Bart., at Middle Hill, the name of one of the kings is "*Ibelye Mawr.*"

Is not this "Y Beli Mawr" of the Britons?

3*rd.*—Nothing can have a greater tendency to produce *confusion* in a language than the system of mutable consonants, which is so peculiar to the Welsh.

4*th.*—In the above inscription there is the name of *Marduk*, which has a strong resemblance to the British name of Meriadoc, and still more so to Mereduk.

Taking all these coincidences together, I think it is well worth investigating how many more coincidences can be found to strengthen my supposition. For instance, the Galatæ, or Celtæ, are said to have come from Asia.—I remain, &c.,

T. P.

To the Editor of the Cambrian Journal.

SIR,—In your Volume for 1855, p. 148, "Baldus" makes the following inquiry:—"Can any of your readers furnish some further particulars of the life and actions of this adventurous knight," Sir Henry Morgan, whose "name is not to be found in *Enwogion Cymru*, or any other biographical work that I have consulted,

although he appears to have been a character of no small notoriety in his day?" in answer to which I have to observe that if "Baldus," or other of your Correspondents, will please to refer to the *British Empire in America*, by Oldmixon, author of the *History of the Stuarts*, under the head of "Jamaica," he will probably find wherewithal to satisfy him. One edition of the above work was printed in London about 1707, or 1708, and another, and which is by far the best edition, in 1741. At former periods of my life I have had both volumes, but possess neither at the present time. Sir Henry Morgan's best justification will probably be found in the Pope's grant of all America (which did not belong to him) to the *Spaniards*, and the cruelties of these latter, consequent thereupon, to all "*interlopers*" of whatsoever other European nation, and which made that people, for a while, in some sort, the common foe of all mankind.

Another remarkable Welshman, to whom little or no justice has of late been done, is Sir Roger Williams, who lived in the reign of Elizabeth, and was buried at the old St. Paul's, London, at the public expense, the celebrated Earl of Essex, and all the martial spirits of the age, and most of them his companions in arms, attending his funeral. Camden, in his *Britannia*, has preserved a particular account of him; and the best of him, in the catalogue of Welsh Worthies, is, that his place amongst them, and his nation in general, *is well-known* and ascertained, being born of a thorough Cymro stock at Penrhos, in Monmouthshire, and included in all the Heraldic Visitations in the College of Arms and elsewhere.—I remain, &c.,

EDWARD S. BYAM.

Clifton, March, 1863.

MISCELLANEOUS NOTICES.

WELSH LONGEVITY.—The annual mortality returns which have been issued for 1860, show that in that year 22 men died in England and Wales who had reached or passed the age of 100, and 47 women. The oldest woman, 111 years of age, died in GLAMORGANSHIRE. With the men there was a tie; a man aged 107 died in Hampshire, and another of the same age in PEMBROKESHIRE.

WELSH BARDISM.—Taliesin, either from the fact of his being among the earliest of Welsh Bards, or on account of the multiplicity, variety, and beauty of his effusions, has enjoyed among his countrymen from time immemorial the designation of "Chief of Bards." According to the concurrent testimonies of early records and the tradition of the country, his life occupied a space of about 50 years during the sixth century. The dawn of our poet's existence is somewhat of a romantic character; for the first incident recorded of him is

that he was found in a fishing weir on the coast of Cardigan, belonging to Gwyddno, whose son, Elphin, appears from that moment to have taken him under his immediate protection. As it was a custom in the Principality at that time for every nobleman to have Bards (who were also harpers), and Taliesin being highly gifted with the poetic muse, he fulfilled in after life the office of household Bard to his patron. During this time Elphin was taken prisoner in the civil commotions common at that period, by his uncle, Maelgwyn Gwynedd, Prince of North Wales. The young Bard addressed a song, still extant, to the captor, praying for the release of his protector; and this appeal was not only crowned with success, but was the means of introducing the poet to the particular favour of Maelgwyn also. No fewer than eighty poems of his production have descended to us through the turmoils of thirteen centuries, and are to be seen in the *Myvyrian Archaiology of Wales*. He breathed his last in a cottage on the borders of the beautiful lake of Geirionydd, not far from the unsurpassed vale of the Conway. In the *Cambrian Plutarch* we find the following translation from one of his poems, which will serve to prove that his muse was not of a mean order:—

THE BATTLE OF ARGOED.

Morning rose—the issuing sun
Saw the dreadful fight begun,
And that sun's descending ray
Closed the battle, closed the day.
Flamddwyn poured his rapid bands
Legions four o'er Reged's lands.
The num'rous host from side to side,
Poured destruction far and wide,
From Argoed's summits, forest crowned,
To steep Arfynydd's utmost bound.
Short their triumph, short their sway,
Born and ended with the day.
. . . . . .
Havoc, havoc, raged around,
Many a carcase strewed the ground;
Ravens drank the purple flood
Raven plumes were dyed with blood:
Frightful crowds from place to place,
Eager, hurrying, breathless, pale,
Spread the news of their disgrace,
Trembling as they told the tale.

[Some late writers, who have endeavoured to prove that the majority of the poems attributed to the "Chief Bard of the West" were not written by him, but that they were the productions of persons who lived in the twelfth and succeeding centuries, have classed the poem on the "Battle of Argoed Llwyfain" among the "historical, as old as the sixth century," though Mr. Nash in his *Taliesin* states that "it is

quite certain that it was not written in its present form in the sixth, or even in the tenth century." His *reasons* for stating so, however, are not given.—Ed. Camb. Jour.]

A Pembrokeshire Worthy.—We extract the following from an old book entitled *Chronological Exercises*, under the date of December 16, 1783:—"Expired, of an apoplexy, in his 63d year, Sir William James, Bart., a native of Milford Haven, in Wales, who followed the humble occupation of a plough-boy till he was twelve years old, when he became a sailor. In the course of years, by his good conduct and superior talents, he obtained the command of a ship, and at length was appointed commander-in-chief of the East India Company's marine forces in Asia. In this capacity he distinguished himself by taking Severn-Droog, and Geriah, with all its dependencies. Having returned home with a considerable fortune, he became a member of Parliament, an East India Director, Chairman to the East India Company, Deputy-Master of the Trinity House, Governor of Greenwich Hospital, and had the honour of a Baronetage conferred upon him by his Majesty. It is much to the credit of Sir William, that he was never ashamed of his origin; being totally void of that false pride generally attendant on sudden elevation, which often induces both families and individuals to throw a veil on their birth. And yet, when this subject is soberly canvassed, surely nothing can be more ridiculous; for is it not more honourable to be the origin, rather than the mere continuator, of an opulent and respectable race—the root, in preference to the branch, of an aspiring progeny? The prejudices of mankind are, however, in this instance, as in many others, at variance with reason; and we seldom find men coming forward like the venerable Franklin, who candidly owned, during his embassy from America to the French court, that he was the son of a tallow-chandler; and commenced his will, some time previous to his decease, with the recognition of his being a printer, and minister plenipotentiary. The want of this manly boldness has overshadowed the early life of many celebrated men, and concealed a variety of interesting and instructive circumstances from the public eye."—[A biographical sketch of Sir William is given in Williams's *Dict. of Eminent Welshmen*, wherein some further particulars respecting him are recorded.—Ed. Camb. Jour.]

ERRATA.

Page 129, line 25, *for* "accipitir," *read* "accipiter."
„ 136, „ 33, *for* "our present Island," *read* "present our Island."
„ 143, „ 28, *for* "see," *read* "seu."
„ 204, „ 12, *dele* the points between "predilection" and "the art."

THE

CAMBRIAN JOURNAL.

ALBAN ARTHAN.

(WINTER SOLSTICE.)

AB ITHEL.

When, on the 27th of August, 1862, from a lonely house in the Mervinian marshes, an hour before dawn, the spirit of John Williams ab Ithel returned to the Divine Fountain of Life, it is but simple truth to say that Cambria lost one of her worthiest, bravest, and most gifted sons. In him, indeed, equally by character and by descent, was set forth the type of her old great men—the patriotic fire of her princes—the pure morality of her saints—the simplicity and learning of her bards. In the language of one of the last, he was eminently "Coeth, doeth, drud, termud, tyner."[1] And not to one section alone of Britain can his reputation be attached, or his praise confined. Not less by his writings than by his conduct is his name memorable. He has filled for twenty years a high and peculiar place in the archaic literature of the land. He has helped to show that there lies in the study of primeval ages, something which is deeply relevant to the humanity of to-day, and which will continue to be so while humanity exists. He has taught us, that the steady light of wisdom

[1] Ardent, wise, bold, silent, tender.—*Llywelyn Brydydd y Moch.*

will long outlast the fitful flashes of learning, and that the true progress of our race is not to be measured only by the extent of its possessions, or the variety of its attainments. He has illustrated in a striking degree the history, faith, and manners of the first settlers of these islands, and has vindicated them from the charges of cruelty and ignorance, which superficial criticism and popular prejudice have fastened on their name. He has raised his voice to assert the possibility of patriotic loyalty, in a generation when fashion seems the only standard, and selfishness the only end. He has set the example of a simple, studious, and quiet career, to a society eager for riches, and impatient for pleasure. He has pointed out that neither in the spirit they demand, nor in the time they absorb, need investigations of the past interfere with duties of the present; and has shown how the acute annalist of pre-historic Bardism may equally devote himself to the literature of the Cross, and how the learned expositor of Druidical hierarchies, whose writings are of European fame, may work humbly and obscurely in a mountain village, as the zealous practical minister of Christ.

And thus, although the silent close of a life of intensity rather than diffusion, and of thought rather than action, be not mourned by many voices, or celebrated by many pens, yet will the name of Ab Ithel be ever dear to a select circle of the thoughtful and the good; and the calm judgment of his country will inscribe Bene Merenti on his tomb.

It is proposed to offer here an outline of Ab Ithel's personal history—a history little known, but well worthy of honour; to glance at those national and local influences that moulded his character, and coloured his opinions; to consider the principles he defended, and the theories he espoused; and to review briefly his principal writings and transactions, in which these are comprised. It is hoped that our object may be attained without any wavering from the standard of truth; that the praise may be discriminating and just, as well as warm and free;

that the criticism may be impartial, while it is kindly; and that no fanciful predilection, or friendly zeal, may be permitted to insult reason, or offend living interests, for the sake of paying homage to the dead.

John Williams ab Ithel was the son of Roger Williams, and was born in the year 1811, at Tynant, in the parish of Llangynhafal, in the county of Denbigh.[2] His ancestry embraces names historically eminent for learning, valour, and rank. Not to speak of those remote ages which are beyond heraldic limits, though capable of due exhibition in a Welsh pedigree, the line descends unbroken and unquestionable from Gwaethvoed Vawr, a Powysian Prince of the tenth century. Of him it is related that, being summoned by the victorious Edgar to make one of the company of tributary princes who, as an act of submission, were to row his barge on the river Dee,[3] Gwaethvoed haughtily sent back this answer,—"Ovner na ovno angau"—("Let him be feared who fears not death"). This has been adopted as a motto by his descendants, who number some of the best families in Wales, especially in Merioneth. It is added by some compilers, that Edgar, moved by the courage of the Welsh Prince, went to him, and begged him to become his relation and friend,—a sufficiently dubious embellishment.[4]

The grandson of Gwaethvoed Vawr was Ednywain Bendew, Lord of Tegeingl, and head of one of the Fifteen Tribes of North Wales. This chief must not be confounded with his namesake, also the head of one of the Fifteen Tribes, who resided at Llys Bradwen, near Dolgelly, in one of the romantic roads to Towyn, where the tourist may still gaze on the ruins of the old hill-palace;

[2] He at first took *Cynhaval* as a bardic name, from his birth-place, and was known by it among the Welsh for several years, until he assumed his old patronymic *Ab Ithel*, which he adopted as a bardic name also. Only the name Williams appears on all his earlier title-pages and letters, and on some of his later ones, in deference, perhaps, to English susceptibilities.

[3] Caradoc's History, by Powel, Ed. 1702, p. 59; but Gwaethvoed is not here mentioned.

[4] Iolo MSS. p. 481.

and, if he be a Celtic scholar—as he ought to be—indulge a pleasant fancy that in a yet remoter time the Llys might have been a dwelling of that heroic Bradwen, who, on the red field of Cattraeth, where she fell, proved herself equal to three men, though a maid.[5] The district called Tegeingl, of which the chiefs of this family were lords,[6] represented the northern part of Flintshire, and comprised a portion of the Vale of Clwyd. Together with the adjacent ancient divisions of Dyffryn Clwyd, and Y Rhiw, it was naturally the scene of fierce conflicts during the long struggle between the Saxons and the Cymry, as it had been during the establishment of the Roman power by Agricola. Abundant evidences of these times survive in the names, and on the face of the country.

Ithel, Archdeacon of St. Asaph, in the year 1375, son of Rotpert Goch, of Tegeingl, was the first who bore that name. It was afterwards modified into *Bythel* and *Bethell* (Ab Ithel), as Roger Bethell, owner of Rise, in Holderness, who died in 1625; until it reached the grandfather of Ab Ithel, William Bethell, whose son took the name Williams only. He married Elizabeth, daughter of William Williams, of Llangynhafal, and the subject of our memoir was their offspring.

At the usual age Ab Ithel was sent to Ruthin School, an Institution of good repute, founded by the excellent Dean of Westminster, Dr. Gabriel Goodman. We are not in possession of many details of his school life, but it is known that while here he displayed that thoughtful habit, and tendency to antiquarian research, which determined his future career.[7] Nor was he backward in the

[5] "Trywyr yr bod bun Bratwen."—*Gododin* (Ab Ithel), line 404. However, the fiery Bernician *Gwrvorwyn* must have *then* lived by the sea, to judge from lines 509, 510 of Aneurin's poem.

[6] See Sir John Price's *Description of Wales;* also a very good map of Wales, *temp.* Llywelyn ab Gruffyd, by Mr. J. Williams ab Ithel, junr. This map gained the prize at the Llangollen Eisteddfod, in 1858.

[7] Ab Ithel, however, was a high-spirited boy, quite as fond of fun as of study, and dear to his schoolfellows equally for helping them with their exercises, and for promoting their games. The Ruthin

more beaten track of scholarship; for he obtained both Goodman's and Lloyd's Exhibitions. In the year 1832 he entered Jesus College, Oxford, with which Ruthin School was closely connected, the College appointing to the Head Mastership. He took his Bachelor's degree in 1835, and entered the Church, July 19th of the same year, being ordained deacon by letters dimissory, at Bangor, by the late Bishop. He took priest's orders May 1, 1836, at St. Asaph, under Bishop Carey. His first curacy was that of Llanfor, or Llanfawr, near Bala.[8]

School of that time was directed by Mr. Jones, with whom young Williams was an especial favourite. This master was an excellent classical scholar, and a very handsome man. He preserved an unbounded influence over the boys, yet he seems to have been extremely eccentric, and curious tales are related of his habits. He had a singular antipathy to the domestic cock, and the unfailing plan of the scholars when they wanted a holiday, was to place that bird by the school door, for the head-master, as soon as he saw it, would retreat shuddering and angry, and shut himself up all day in his room.

[8] Llanfôr is for ever memorable as the final retreat of the illustrious Llywarch Hên. In Rhiwaedog, tradition says, he fought his last battle, and lost Cynddelw, the last of his twenty-four brave sons, *Eurdorchawc tywysawc*, princes wearing the golden torque. There is a spot in Glan Hirnant still called Pwll y Gelanedd, the pool of the slain; and *Pabell* Llywarch Hên is still pointed out as the place of his dwelling. Here he lived in desolate rêtirement, heart-broken, and probably wrote all those pathetic elegies, which have, besides, a high historic value. At least that intitled *I'w Henaint a'i Veibion, (Myv. Arch.* vol. i.,) "To Old Age, and his Sons," must have been produced here, judging by the local allusions at the close. And here he died full of years, sorrows, and honours. In the time of Dr. Davies, an inscription (since effaced) marked the wall of Llanfor Church, beneath which he was interred. Such marks indeed may pass away with the dust they commemorate, but while those streams he celebrated, the Dyvyrdwy and the Traweryn, shall continue to "augment the majesty of the sea," his verse will live on the lips of the Cymry; and the wanderer through the beautiful scenery of Rhos y Gwaliau will often indulge gentle thoughts of the old prince and bard to whom it was a solace, and will warmly echo his words:—

Llywarch Hên na vydd di wyl
Trwydded a gesi di anwyl
Tarn dy lygad taw nag wyl!
Old Llywarch be thou not abashed,
An asylum thou shall have abounding with love,
Wipe thine eye, be silent, and cease to weep!

Here he commenced, in his twenty-fifth year, to give to the world the results of his early ecclesiastical researches, and to pursue, upon a regular plan, those peculiarly national studies which he has for ever associated with his name.

The great question as to the right of the Church of Rome to spiritual domination in these islands—a question which has engaged so many eminent writers in and out of the Church, and which involves grave consequences of political as well as religious significance—had much attraction for the patriotic young Ab Ithel; and he maintained the negative with considerable learning and untiring zeal.

A few words on this subject may not be out of place.

The two main arguments for the Papal side are, the supreme right of the Pope as *universal bishop;* and the mission of Augustine in the seventh century to plant Christianity in Britain.

The first has been, of course, for ages, the disputed point between Catholic and Protestant, since upon it rests the whole system and philosophy of the religion of Rome. But there are two sources for this argument—the claim of Divine authority, and the appointing power of the Emperor of the West. We do not purpose to dilate here on the theories represented by the different formulæ, *Tu es Petrus*, and *Tu es Petra;* and as to the imperial authority, we need only say that the Latin Emperor could have no right of interference beyond the limits of his empire, and Britain had ceased to be, or, properly speaking, had never been, a part of it.

And with regard to the second argument, on which great stress has been laid, it is perfectly clear that, without claiming for the British Church a literally apostolical origin, or a date from the introduction of Christianity by the family of Caractacus, according to the romantic tradition; and without relying on the protection alleged to have been given in the second century by Lucius, a prince whose very existence is uncertain, we may adduce the proofs of its falseness as they are marshalled by Bishop

Burgess,[9] namely, the testimony of the Fathers in several ages; the Diocletian persecution in the third and fourth centuries; the presence of the British Bishops at the Councils of Arles, Sardica, Ariminum and Nice in the fourth; the suppression of the Pelagian heresy in the fifth; the Synod of Brevi in the sixth; and, lastly, the seven bishops whom Augustine found upon his arrival, and their Metropolitan of Caerlleon, to whom they referred him.

Some critics, however, who cannot deny the existence, long before the coming of Augustine, of a native British Church, anti-Roman and independent of Rome, impugn the Christian spirit of that Church, asserting that she refused to undertake the conversion of her Saxon neighbours. They rely substantially upon passages in Bede, where he speaks of the reception given to Augustine by the seven bishops, and of their reluctance to co-operate with him in the work of conversion. But it must be remembered that Bede wrote from the point of view suggested by his Roman faith and Saxon birth, and that, even if his statement were literally true, the explanation might be that the mission of Augustine involved a great deal more than the simple conversion of pagans. It involved the subjecting of the British Church to Roman authority; and any aid given to the legate could only be given by abandoning certain fixed principles and established practices, and falling in with the centralizing system of Rome.[1]

It must be remembered also, that to propagate a new faith among invaders of the soil who are not yet either conquerors or conquered, but against whom a chronic war is being raged with ever-varying results, is neither an obvious duty nor an easy task.[2] Yet it is certain, even from other parts of Bede's writings, that the Church in

[9] Tracts on the Origin and Independence of the Ancient British Church, p. 96.

[1] Augustine insisted on changes in the day of celebration of Easter, in the ritual of baptism, &c., &c.

[2] See the answer of the bishops, *Myv. Arch.* vol. ii. p. 364.

the West did independently assist in that work, although the circumstances of the Welsh border precluded any such systematic efforts as were made by the North Britons.[3]

The sneering question, "Where was your religion before Luther?" which many a lay member of the Anglican communion is unable or unwilling to answer, is utterly pointless in regard to any person possessed of these facts, which have politically too, an obvious relevance to the authority that makes the Sovereign of Great Britain, Defender of the Faith.

Ab Ithel is entitled to honour for what he has done in this direction to draw truth from her obscurity, and place her in clearer historical light. His *Church of England Independent of the Church of Rome in all Ages*, published in Welsh and English, during his curacy at Llanfor, is a performance of no mean merit; but his greatest effort of this kind, *The Ecclesiastical Antiquities of the Cymry*, a work published in the year 1844, during his residence at Nerquis, may creditably rank with the more general *Origines Britannicæ* of Bishop Stillingfleet. The *Ecclesiastical History of the Cymry* is appropriately dedicated to the four Welsh Bishops; and the dedication expresses a prayer that their number may remain undiminished until the end of time. (Of this reference to the suppression of a Welsh see, which was then imminent, we shall by-and-bye speak.) The book is a history of the oldest branch of the British Church, exhibiting its rites, doctrines, and temporal affairs, down to the end of the twelfth century.

The peculiar origin and character of the Church of the Cymry could naturally only be described by one well versed in the national lore, and even imbued with the national prejudice, or rather predilection. In most of the professed ecclesiastical histories of Britain, very little has been said of the ancient Cambrian Church, inasmuch as very little *could* be said. The inaccessibility of the proper

[3] There is an able paper on this subject, by Dr. Rowland Williams, in the *Archæologia Cambrensis* for October, 1858.

materials, the difficulty of language, the obscure novelty of the records available, were obstacles in the path of those writers who would have treated the subject as a part of their general plan, while historians of another class have either ignorantly confounded it with the Anglican Church, or perversely ignored it altogether.

An author who would do justice to, or even make intelligible, the early ecclesiastical history of the Cymry, must take into account the Bardo-Druidic system which was the moral basis of it; must well understand the Triads, Genealogies and Chronicles, as they exist in MS. copies in the original language; and must be a good antiquary and ethnologist, as well as a critic and classical scholar.[4] The only other qualification needed is impartiality, so far as may be consistent with the zealous prosecution of the theme; and a fair and equal manner of dealing with records, so that nothing is suppressed merely to hide an incongruity, or inserted merely to prop up a theory. Where, indeed, reason guides enthusiasm, and judgment is linked with learning, historiography must be perfect, but alas, how rare are such combinations!

We think that Ab Ithel's work is equally meritorious for the moderation of its tone, and for the copiousness of its data. Less *positive* than some of his later ones, it is therefore more convincing. Written openly from the Welsh point of view, and with the purpose of illustrating the ancient national Church, it cannot justly be accused of not being what it was not intended to be, a dissertation as to the merits of that Church and of her champions, or as to the genuineness and authenticity of the documents employed. The author may be mistaken in his estimate of the value of his materials, but he at least presents them in a full and satisfactory manner to our view. To have all told that can be told of the religion and religious practices of our forefathers, is surely desirable; and if one

[4] The acute and candid mind of Stillingfleet would have been eminently benefited by such knowledge.

writer devotes himself to the story of the Church of Cymru, and another to that of the Church of Caledon, and if the task of each be performed with faithfulness and ability, shall not each equally have our attention and our praise?

The *Ecclesiastical Antiquities of the Cymry* consists of an introduction on Bardism, and of twenty-six chapters, of which the following are the respective titles:—Introduction of Christianity; National Establishment of the Church; Councils of Arles, Sardica, and Ariminum; Rise and Suppression of Pelagianism; Defenders of the Faith; Trial of the Church; Submission of the Church; Church and Bardism; Church and State; Foundation and Endowment of Churches; Apostolical Succession; Dioceses and Parishes; Monasteries; Councils; Heresies; Relation to other Churches; Liturgy; Canonical Hours; Music; Baptism and the Lord's Supper; Matrimony; Burial of the Dead; Ordination; Festivals and Fasts; Miscellaneous Particulars; Doctrine.

These chapters present an elaborate account of all which their names indicate; and comprise notices of nearly every point found in general ecclesiastical history, in classical writings, and in those special records to which only the small band of Celtic scholars in Britain can have profitable access. The essay on Bardism prefixed to the work, enters minutely into the constitution of the Triads and traditional history of the country; and treats of the attainments, manners, teaching, and worship of the Druids. It is not, however, so exhaustive, or perhaps so circumstantially accurate, as the later treatises of Ab Ithel; nor does it present the subject with such an envelope or preface of learning as accompanies his last great, but unhappily unfinished work, *Barddas*.

As a sketch for the purpose of a Church history it is valuable and sufficient, showing with clearness the Druidic theology, and its connection with, or gradual absorption into, the complete doctrines of Christianity. Of the authority of the Triads and other archaic materials, in relation to the history of Ancient Britain, and of their own cha-

racter and meaning, we shall have occasion to speak at a later stage of this Memoir.

During his stay at Llanfor, Ab Ithel married (July 11, 1836) Elizabeth, daughter of Owen Lloyd Williams, Esq., of Dolgelly, and niece of the Rev. Humphrey Lloyd, then vicar of Llanfor. She is a descendant of Osborne Fitzgerald, and, like her husband, can number among her ancestors many exalted historical names. From this union he derived all the home comfort and intellectual sympathy which, to a man of letters, is so welcome and so dear; and for twenty-six years, through every change of place, and health, and fortune, the calm Christian virtues, and the graces and affections of womanhood, were never absent from his hearth.

To this widowed lady it may truly be said of Ab Ithel:—

> Multis ille bonis flebilis occidit;
> Nulli flebilior quam tibi!

At Llanfor he wrote for the Swansea Eisteddfod of 1842, the prize essay on the question, "Whether the British Druids offered human sacrifices?" It will be remembered that the affirmative rests on the testimony of Cæsar[5] as to the Druids of Gaul, and of the writers who have successively copied from him; and that the reply for the negative side has been that Cæsar wrote chiefly from hearsay, and by no means with circumstantial accuracy; that the Druids, in their high legal capacity as judges, condemned malefactors to death; that this death may have been by burning, as it formerly was among ourselves, and an act of justice, not of sacrifice; that the immense holocausts of victims is a fanciful embellishment; that the Bardo-Druidic doctrines are inconsistent with any such destruction of life; and that, at all events, Cæsar's remarks apply to Gaul, not to Britain.

It seems reasonable to believe that, whatever Cæsar reports—whether it be true or false—regarding the Druids of Gaul, applies also, and perhaps *a fortiori*, to the Druids

[5] Bell. Gal. lib. 6.

of Britain;[6] and we are surely not at liberty to select such parts of his description as support any particular theory, whether favourable or not to the Britons, and to reject the rest.

There are, doubtless, some other imputed customs in his narrative, which it is unpleasant to consider as characteristic of our Celtic ancestors, for instance, the revolting one of polyandrism; but each statement must be weighed not only by its relation to other writings and other traditions, but also by the *total* and *general* probability, authenticity, and good faith manifested in the author's performance. If some things that he tells are abstractly probable and *verisimilar*, it is reasonable to think that other things are at least not intentionally mis-stated. Yet, it may be maintained, on the other hand, that where the sources of information are various and unconnected, as were those which Cæsar commanded, each item of statement ought to be investigated on its own merits. Cæsar had few opportunities of visiting the interior of our island, and knew almost nothing from experience, of the western provinces, the chief seats of the Druid hierarchy. It is very probable that he never came into personal or military contact with the Cymry. The reports of merchants, spies, and deserters, have a certain value, but that value varies according to the character, the motives, and the materials of those reports. The story of the wicker[7] image filled with human victims is sufficiently sensational (to borrow a vulgar phrase) for the most eager *gobemouche;* yet something much resembling it has, we think, been reported of the Mexicans, and probably there is a basis of truth in the allegation, as there is in the assertions about tattooing, wearing skins, living in wattled huts, and staining the body with woad, which

[6] Disciplina in Britannia reperta atque in Galliam translata esse existimatur, &c.—*B. G.* lib. 6.

[7] "Alii immani magnitudine simulacra habent quorum contexta viminibus membra vivis hominibus complent, quibus succensis, circumventi flamma exanimantur homines."

represent in our schoolbooks the manners of the Ancient Britons.[8]

On the whole, looking not only at what Cæsar wrote, but at the evidence of Diodorus Siculus, Strabo, and Tacitus, derived from subsequent inquiries; and comparing the classical accounts with the bardic and triadic writings, and with the Laws of Hywel Dda, which are a *resumé* of remotely ancient laws; we think that the vindicator of aboriginal fame is entitled to conclude that the charge of incest is absolutely false, and that the putting to death of human beings is not true under the aspect in which it is presented.[9]

We have not seen Ab Ithel's Essay on the question under consideration. His views and feelings, however, were ever on the national side, and he was a stout supporter of the theory which gives to the Druids the known attributes of the Bards their successors, love of learning and peace, and hatred of cruelty and crime; and we repeat that it is quite easy to promote this theory by passages from nearly all the classical writers who have mentioned Britain and the Britons.

Ab Ithel, who had taken his M.A. degree in 1838, was removed in 1843 to the perpetual curacy of Nerquis, Flintshire, in the diocese of St. Asaph. Here, amid scenes to which he always had a strong attachment, he devoted himself with renewed ardour and increased power to the promotion of the Church and of the literature of Wales.

About this time the minds of his countrymen were agitated by the proposed Ministerial measure for the union of the bishoprics of St. Asaph and Bangor, so as to form but one see for North Wales. This measure was

[8] That the Romans themselves offered human sacrifices is evident from Macrobius, Plutarch, Livy, and Pliny; nor was this only in the earlier ages of Rome, for Augustus sacrificed three hundred citizens in Perusia, at the altar of Julius Cæsar himself.

[9] The reader is strongly recommended to consult *Notes on the Ancient Britons*, by the Rev. W. Barnes; an admirable little book in which classical authority and native traditions are considered with equal learning and good temper, and in nervous Saxon English.

contemplated in pursuance of the provision made for that union by an Act of Parliament passed in the 6th and 7th years of William IV. It was intended to make the North Welsh episcopate territorially similar to that of England, and to transfer the revenues of the suppressed bishopric to the new see of Manchester.

It is difficult to understand the cogency of the arguments which led to the passing of this bill, and by which it has been defended. Founded on certain very unreasonable and mistaken views of expediency; on, as has been well observed by an eminent writer, the Duke of Wellington's divinity, and Lord Stanley's arithmetic; and disregarding entirely all that is peculiar in the history and position of the Church in Wales; the enactment in question was well calculated to enfeeble almost to paralysis the working energies of that Church, by leaving with *one* spiritual superintendent a population twice as great as at the time when *two* were thought necessary; to strengthen the hands of Dissent, and open an easy door for Roman Catholic propagandism; to alienate still further from the established religion, a people already diverse in language and divided in belief; and by direct spoliation and injustice to injure the clergy in their reasonable prospects of advancement, and to interfere with those public works of Christian usefulness, which adequate episcopal efforts, and adequate episcopal revenues, alone can accomplish or maintain.

These and other considerations were embodied in a memorial to the Archbishop of Canterbury, signed by the archdeacons, rural deans, and parochial clergy in the diocese of St. Asaph, who, on this occasion, acted with laudable unanimity and vigour in defence of their ancient bishoprics.

Ab Ithel, at Nerquis, bore a very active part in opposition to the proposed union, and as the city of Manchester was much interested in the question, he went thither to induce the clergy and others to petition Parliament against it. His efforts were very successful, and the result is said to have had considerable influence upon the Ministry, and

to have contributed to effect the ultimate repeal of the Act of Union.

It was at this crisis—and we recall it with sincere pleasure—that another young champion of the national cause, as thoroughly Welsh in blood, talents, and patriotism, whose name has of late become famous in connexion with writings supposed to impugn the doctrine and authority of the Established Church, did good service to that Church by devoting to the defence of her episcopate, his learning, even then considerable, and the varied pathos and brilliancy of his lighter Muse. Let those remember this who judge of motive,

> Unâ tantum parte auditâ,
> Sæpe et nullâ.

Ab Ithel, during his visit to Manchester, became acquainted with the Rev. H. Longueville Jones, now one of Her Majesty's Inspectors of Schools, a zealous and able antiquary, and an accomplished scholar. The idea had frequently occurred to Ab Ithel, of establishing some good and permanent medium of intercommunication for Celtic *literati* and archæologists at home and abroad, as also, some repository for the abundant results of modern research in the Principality, which should resemble those published by the kindred English societies, and rank with the celebrated *Cambrian Register* and *Cambro-Briton*, though with, perhaps, a less infusion of *literary* matter.

Finding in Mr. Jones congenial views and abilities, he proposed to him the plan, and the result was the Cambrian Archæological Association, and its organ, the *Archæologia Cambrensis*. He undertook, with Mr. Jones, the joint editorship of this magazine, which has won an honourable place in European archaic literature; and although, through circumstances in due course to be noticed, he seceded from the Association after several years' connection with it, he is entitled to the highest praise for his part—the chief part—in the initiation and conduct of what has proved so conspicuously useful to the cause to which it is devoted.

Some of his articles in the *Archæologia* have been

reprinted in a separate form, as, *The History of Valle Crucis Abbey, Denbighshire: Glossary of Terms used for Articles of British Dress and Armour: Druidic Stones:* and *The Stone of St. Cadfan at Towyn.*

Valuable as are the researches of Ab Ithel on subjects like these, it must be borne in mind that he never was able to devote much time to the active prosecution of such studies *in the field*, and therefore never attained an extensive knowledge of what may be termed comparative archæology, which is the only sure basis for accurate investigation.[1] The leisure that is sufficient for deep literary research, is by no means sufficient for more than superficial investigation out of doors; and very few of those Welshmen, whose habits and education qualify them for the work, have the other essential qualification of opportunity and independent position. It is the province of the professed archæologist to travel from district to district, and from country to country, using his own eyes and hands in collecting facts. It is his province to acquire all the accessory information which language and literature can afford, and to make use of what has been written or observed by his fellow-labourers in this immense domain. In England alone can there be found archæologists with such opportunities and such powers. But what has English archæology done for Wales? Why has so little real information been gleaned of Celtic antiquities, so little especially of those of Cymru? And why is that little so invariably coupled with a sort of protest against its validity, and neutralized by a kind of systematic scepticism?

As the subject is one intimately connected with the whole career of Ab Ithel, and which may be often referred to in the course of this memoir, we propose to devote a few pages to the present aspect of English

[1] Yet the exploration of the Camps on the Clwydian Hills, which he jointly undertook with Mr. W. Wynne Ffoulkes, (see *Arch. Camb.* vol. i. New Series, 1850,) and his miscellaneous labours among the Merionethshire earthworks, sufficiently show his abilities in this direction.

archæology and English scholarship in regard to Celtic remains, and in regard to Welsh writers and Welsh interests in general.

Let us take for an example a popular work by Mr. Thomas Wright, *The Celt, the Roman, and the Saxon; A History of the Early Inhabitants of Britain.* We make no remark upon the Roman and Saxon divisions of the book, except that the author has treated them intelligently and well, and given us a good general account of the antiquities of those periods. But what shall be said of the two Celtic chapters, and of the supplementary chapter entitled "The Welsh"? We imagine that Mr. Wright must have felt very uncomfortable while preparing them. Labouring under the necessity of treating a subject of which he had the smallest possible knowledge, and for which he had the smallest possible sympathy, or rather a positive aversion, his task was not an agreeable one to himself, and the result is as little agreeable to the reader. The anti-Celtic bias displayed is almost as ludicrously virulent as that of Ritson or of the Saturday Reviewers; a sad illustration of how ignorance can foster prejudice, and jealousy distort judgment.

Having himself no special qualifications whatever for Celtic archæology, he cavils incessantly at those authors and antiquaries who have. He throws no light on any point, but sedulously tries to obscure the little light already there. As a contribution to the literature of the subject, the value of what he has written is almost nothing. It is a *rifacimento* at less than second hand, from which everything at all favourable to the early Britons, in fact or in opinion, is either rigidly excluded, or mentioned only to be depreciated. One would think that in a treatise on Celtic history and antiquities, the evidence afforded by the Principality of Wales, abundant in quantity, and decisive in quality, in every valley and hillside, would be comprised; and that the opinions and the researches of Welsh scholars and antiquaries would be fairly considered. But while every available example is adduced from England, Wales is carefully slurred over as a dreaded or hated theme.

Where it is mentioned it is with disparagement, or with some curious ignorance or awkwardness, as at page 79, where he says that "cromlechs are scattered over Wales *and* in the Isle of Anglesey." Indeed, Mr. Wright would seem to be to Cambria what Niebuhr is to Rome—of course we mean only as to spirit and intention, by no means as to ability and success. Under his hands Ancient Britain seems to melt away. Her remains from hill and cave and river, are resolved, for the most part, into Saxon or Roman remains. Her war-chiefs are stripped of their dignity and their fame; her Druids annihilated, and no trace left; her bards and annalists reduced to shadows—every manuscript being a forgery, and every legend a lie. Even her speech, as it survives in topography, is only an echo of Rome. We must not cumber our pages with examples, yet as specimens of what antiquaries of this strain can utter, take the following. One of the most consistent and well-founded traditions perhaps, is that related by Bede, of Cowey Stakes as being the crossing-place[2] on the Thames, where Cæsar found these obstacles opposed to his progress. Yet Mr. Wright cannot let this pass without insinuating that the stakes "were a Roman work of a later period, connected *in some way* with the navigation or fishery of the river, *which we cannot now explain.*"[3]

Again, all the sites suggested as the final battle-ground of Caractacus are held to be equally improbable, though no better is proposed. The Silurian hero[4] is described only as "the defeated son of Cunobeline," and Queen Boadicea as "the miserable woman, subject *at pleasure* to the lash of her Roman masters."[5] We are told that the coins bearing Bodvoc, which our numismatists have ascribed to her "too hastily," may have been issued by

[2] Bel. Gal. lib v.—"Ripa autem erat acutis sudibus præfixis munita; ejusdemque generis sub aquâ defixæ sudes flumine tegebantur."

[3] The Celt, the Roman, and the Saxon, p. 14; see the whole of the passage.

[4] Idem. p. 24.

[5] Idem. p. 33.

some one of the British chiefs, *whose existence has not been recorded by history*.[6]

It is suggested that "the original Celtic language of Britain is represented rather by the modern Irish than by the Welsh."[7] We should much like to see *Mr. Wright* attempt to prove this proposition. Further, he tells us that "the word *cromlech is said to be* Celtic;" and again, "some of our Celtic antiquaries, not satisfied with the name of *cromlech*, had named them kistvaens, or *as they interpret it*, stone-chests."[8] He insists that all these cromlechs are graves, and that nearly all the stone circles are, or have been, connected with graves. He is most reluctant to admit the existence of any druidic monument, though he is forced to recognise the gigantic remains of Avebury and Stonehenge as temples for "some kind of worship." We are at a loss to imagine what else *could* be said of these monuments, or of those at Carnac in Bretagne, and Clava in Scotland.

In etymology, he informs us that *caer* is a "mere corruption of *castrum;* that Caer Marddyn (Caer Merddin, (Merlin) is more correct), Caer Seiont, Caerwent, Bangor, &c., are not original British etymons, but *derived* from the Latin appellations. We learn that Stonehenge was called the Giant's Dance from *Chorea Gigantum*. The truth is that the original words mean *The Gigantic Circle* or temple (*Cór Gawr, cawr*).[9] He gives correctly the origin of *Celt*, as applied by Hearne, from *Celtis*, to bronze chisels supposed to be Roman, but he tells us that "subsequent writers ascribing these instruments to the Britons have retained the name, forgetting its origin, and have applied it indiscriminately, not only to other implements

[6] P. 33.—See the whole of the passage, where it is assumed that Boadicea could not have possessed a mint. Nothing in the original narrative (Tacitus *Vit. Agric.* cap. xiv.), which is told with the author's sententious brevity, warrants the assumption.

[7] P. 43. [8] P. 51.

[9] It is called by Cuhelyn, a poet of the sixth century, "Mawr Cor cyvoeth,"—"The great temple of the dominion."—*Myv. Arch.* ii. p. 164.

of bronze, but even to the analogous instruments of stone. It is not good as a technical term, because it is mistaken too generally, as implying that things to which it is applied are Celtic, and it would, therefore, be better to lay it aside."[1]

Now it happens that there is a familiar Welsh word *cellt*, meaning a flint primarily, and derived from a common root with *celtis* in an older tongue; and it is surely just as reasonable to conclude that these implements, whether in stone, bronze, or iron, are the British *Celltau*, as that they are the Roman *Celtes*. The curious statements as to the preservation of Roman names of towns in the Welsh modern appellations occur in Chapter xiii., Ed. 1861, *On the Welsh*—a chapter the exact drift of which we are unable to discover, and which contains in its four pages some of the most singular specimens of inverted etymology and petulant mis-statements. What is very significant, too, throughout Mr. Wright's work, is that, while frequent references are made to authors who have congenial antipathies (those to Mr. Roach Smith being on almost every page), and to the two English *Archæologia*, hardly one reference is given, except disparagingly, to a Celtic antiquary; and the *Archæologia Cambrensis*, and *Cambrian Journal*, magazines in which all the principal discoveries of the last fifteen years are recorded, and a mass of information collected relating to what is confessedly the greatest storehouse of Celtic antiquities in Britain, are never once mentioned, though Borlase's *Antiquities of Cornwall*, and Lyson's *Magna Britannia*, are not forgotten. It is wonderful how any man of experience and good sense can permit himself to speak *ex cathedra*, and above all, in injurious terms, of persons, principles, and events, of which he is so little qualified to judge, either by temper or by learning. We hold that the investigator of the antiquities of any people should possess, not only

[1] Page 72.—Many derivations have been proposed for the people *Celtæ;* by far the most probable one is from *Ceiltiaid,* dwellers in woods, which would well apply to their condition in remote ages.

the classical and general knowledge common to his profession, but also a special knowledge of the dialects of the race in question, so far as they can be ascertained, and of all the old national records and legendary accounts which, judiciously used, afford the means of supplying much that is deficient, and interpreting much that is obscure.

We doubt not that Mr. Wright thoroughly understands Anglo-Saxon, as of course he does Latin. What indeed would he say of a professed explorer of the Pyramids who could not read the Rosetta Stone, or of the old architecture of the Seven Hills, who was unacquainted with the language of the Consuls? How would he receive the information that *Cippus* was *said* to mean a grave-stone as well as a stake; or that some antiquaries call certain bronze articles by the name of *bilanx*, which *they interpret* as a balance having two scales? And what would he think of the philology that should derive *μάρεον*, an article found, we will suppose, in the Proconsul's garden at Athens, from *Marra*, because Greece had been a Roman province; in the same manner that he himself derives *Caer* from *Castrum:* the truth being that all these words are referable to Semitic or Sanscrit etymons? It is indeed a singular, but well ascertained fact, that critics and archæologists of Mr. Wright's way of thinking, who depreciate and ridicule British (and especially Cymric) antiquities, are almost to a man unable to read, write, or understand three words in any one of the Celtic dialects, and are utterly incompetent to form an original opinion on the date, character, and authority of any Celtic MS.; on the use of any difficult Celtic relic; or on the prevalence of any Celtic custom or practice; so far as these points may be illustrated by the historical and legendary materials available in Britain and in Armorica.

On the other hand, it is equally true that those scholars and archæologists who have in the course of general study found it desirable to acquire the Celtic idioms, have reported in very favourable terms of the contents of the museum which this key has enabled them to unlock; and

in the key itself they have discovered beauty, strength, and value, where deformity and worthlessness had been imputed. We would point to the little work of Mr. William Barnes, which we have before mentioned, as an excellent example of what may be done by the knowledge of language. The author says, in his preface of six lines, —"If I have cast any new light on the subjects under hand, it has been by a careful use of my little knowledge of the British language, which, I believe, antiquaries have too often neglected."

"To study tribes without their speech,
Is to grope for what our sight should teach."

In the pages of Turner, Pictet, Villemarqué, Nash, Borrow, and many others, the same results are evident; and we see also that not only is the Cymraeg, as it were, a good telescope to make clearer and more intelligible to us, some of the remote antiquities of Western Europe, but also as it were, a good microscope to give us a new insight into the sterling literature and living speech of the day.

We challenge the most abusive Saturday Reviewer, or the acutest article-writer of the *Times*, to explain, without reference to Celtic etymology, certain Shakspearian phrases, certain household words and common street sayings; and we challenge Dr. Giles, Mr. Wright, Mr. John Evans, and all who have compiled *adversaria* on this subject, to show that there is not internally and externally, sufficient evidence of the genuineness of the old Triads and the old Laws of Wales, to justify our acceptance of the illustrations they offer of the ancient history, manners, coinage and religion of our land. They may be assured that all the sarcasm and ridicule which has been heaped since the time of Ritson upon those writers who have advocated what is called the Welsh point of view, is of little avail to overthrow it. The greatest respect is due to the authors, whether English or Welsh, who, having furnished themselves with the needed weapons, meet the defenders of Cymru upon their own ground, and refute them if they can; but no respect

is due to those with whom a sneer is the principal argument, and the Roman historians the only possible court of appeal. It may, indeed, be well said, that if the motto of a too credulous Middle Age was *Omne ignotum pro magnifico est*, the motto for an Age verging on the other extreme is rather *Omne ignotum pro* FALSO *est*, a proposition at least equally unsafe.[2]

We have thought the foregoing remarks pertinent to our

[2] The writer wandering once on the hills above Conway, met a geologist, and fell into conversation with him on the subject of early Welsh literature. Offering a few words in favour of Aneurin and Llywarch Hên, he was met by the not uncommon remark, "You can't show me a Welsh manuscript older than the twelfth century." The writer argued that it was unreasonable to conclude that a poem could be no older than the date of its oldest codex, but he argued in vain, for the geologist objected to the reception of a large portion of the Scriptures on much the same grounds. On another occasion, in travelling through Anglesey with an excellent classical scholar, some cattle and pigeons in a farm-yard attracted attention; and Classicus having ascertained that a bull is *tarw* in Welsh, and a pigeon *colomen*, stoutly contended that these animals *must* have been introduced by the Romans. Happily for the honour of Cymric primitives, at a turn in the road, an honest Venedotian was seen keeping *trwst* with his *cariad*, and at a cottage hard by, two elderly ladies were, to judge by words and gestures, having a vigorous *cweryl*. Now, as Classicus could not deny that these phases of humanity, though expressed also by *cara* and *querela*, were older than imperial Rome, the writer was at last able to convince him that the Latin and the Welsh words had in each case a common origin in anterior tongues. He fears, however, that had his travelling companion been the author of *The Celt, the Roman, and the Saxon*, he could never have convinced *him* that in that beautifully compendious name, Caer-yn-ar-von, the *caer* had no more to do *derivatively* with *castrum* than the *yn* with *in*, or the *ar* with *super*. It is even doubtful whether Mr. Wright would have admitted that *Mona* came from *Mon* (*von*); not *Von* from Mona. Caernarvon, then, means *the fort in the territory over against Anglesey*. But Mr. Wright believes that the Roman *Segontium* is represented in *Seiont*—the river derived from the town! It is by no means pretended that, although there be few names of places, there are not other Welsh words immediately referable to the Latin. There are many such in the copious Cymric vocabulary; and chiefly where an indigenous word expresses the same meaning. This, however, is a subject for scholarly discrimination, and it must never be forgotten that the Latin and the Welsh are, to a considerable extent, cognate tongues.

subject, but it would lead us too far to speculate much on the causes which have created so bitter and intense a feeling of dislike for Welsh archælogy and Welsh scholarship, in the minds of some eminent English writers. We do not now speak of political prejudices, or political necessities; of the national question, as between England and Wales, but of the absence of cordiality, or rather the openly hostile spirit which has marked, and which still marks, the Anglo-Saxon literary treatment of nearly all Cambrian themes. Doubtless, something is due to the fact, that it *is* Anglo-Saxon, and that it *is* Cambrian; for a well known philosophic truth teaches how difficult is it to eliminate from the mind, that old indigenous sentiment of ethnical hostility which is as surely transmissible as are national customs or family features; and, despite the influence of social intercourse and political fusion, there yet remains enough of this sentiment to colour deeply the opinions of writers on both sides.[3] But such a cause of difference is disappearing with gradual accceleration, and at the present day other influences must be found if we would entirely account for the animosity which misguides the pens of English authors in their treatises on Wales—an animosity indeed wholly one-sided, and peculiar to themselves. The chief causes we take to be these two. First, the imprudent conduct of some Welsh writers in treating of their national history and antiquities from the inspiration of affection rather than judgment; in accepting, without due discrimination, a heterogeneous mixture of facts and fancies; and in dogmatising on archaic difficulties, heedless of that calm and just critical spirit which, without rejecting earnestness and zeal, suffers no ingenuity to pervert reason, and no predilection to override evidence.

Unhappily, Wales has, among even her few distin-

[3] There are two authors, however, Ritson and Pinkerton, whose hatred of the Celtic race amounts to monomania. We are inclined to pity and pardon the ludicrous aberrations of the first; but the mere scurrility of the allusions in the *Inquiry into the History of Scotland*, to the Celts, as compared with the Goths, is beneath serious notice.

guished writers, and undoubtedly great Celtic scholars, too many who misdevote their talents and their learning rather to the cause of Cymru *yn erbyn y byd*, than of Gwir *yn erbyn y byd*. Yet it is not so with all; and if we look with sad regret on the druidic vagaries of a Davies, or the historical fictions of a Morgan, we can dwell with just pride on the varied and valuable researches of both a Thomas Stephens and an Ab Ithel.

The cause in question, however, is of course obnoxious to the scholarly instincts of our best English critics, who do not, in any similar degree, err in their treatment of Saxon and Norman periods; and if this were the only cause, they would be, to a great extent, justified in their antipathy.

But the other reason, equally cogent, lies in the very nature of Welsh archæology, poetry, and ecclesiology; in the remoteness of the theme in form and spirit from modern English sympathies; in the difficulty (far less indeed than it seems) of the Celtic dialects; in the assumption, quite a gratuitous and false one, that nothing relevant to existing English interests and to primeval ages in general, can be extracted from the Cymric Past; and it must also be added, in the more discreditable feeling of jealousy that there should be a system conterminous with the present law, literature, and religion of the Anglo-Saxon race, claiming to have had a large share in the bases of all these; that there should be a tongue said to excel in structural capacity, copiousness, melody, and strength, which the highest resources of classical scholarship are unable to master; and lastly, that there should be claimed for ancient Britain, a moral and material civilization unborrowed from Rome or Greece, which has left a distinct, though unrecognized impress, upon the best forms of the civilization of to-day.

Why, it may earnestly be asked, do not our English men of letters co-operate with, and aid, instead of obstruct and ridicule, their literary brethren, whether Welsh, Irish, Gaelic, German, or French, who devote themselves to Celtic studies? Why do they not acquire the Celtic

dialects, *and principally the Cymric*, now the chief representative of the family ?[4] Why do they not help, by supporting the Welsh Manuscript Society, to remove the veil of obscurity, and to dissipate the cloud of error under which, as they assert, the subject lies? Why do they not investigate for themselves, and help to discover, the many memorials of our British forefathers, whether traditionary records or structural remains, which exist, or are suspected to exist; and thus develope and extend the knowledge of the early history of mankind in general? Surely this is no unworthy aim for our most accomplished scholars! There have been few more accomplished scholars, or men of larger experience, than he who has told us "Nulli quidem mihi satis eruditi videntur quibus nostra ignota sunt."[5]

When this happy end shall have been attained, we shall perhaps have no more extreme theories on either side, but be equally freed from Trojan dynasties and Druidical exaltations, and from the ethnology of Pinkerton, and the antiquarianism of Wright; and then, perhaps, the woad-stained Briton may vanish from our school-books, and the unlettered barbarian be no more heard of in our college halls.

In 1849 Ab Ithel was preferred to the rectory of Llanymowddwy, in Merioneth, a name with which his own was henceforth to be inseparably connected.

There is an epoch, or rather a period, in every man's life, when prevailing habits have been formed, the bias of fortune determined, and the mental, like the bodily features, become fixed and characteristic. It is most generally the period of middle age. The summit of

[4] "But even if the language of the Cymry were less ancient, or its stores less valuable, yet so long as it is the living language of half a million of our fellow-Christians and fellow-subjects, it must richly deserve, and abundantly repay, whatever labour or encouragement may be bestowed on its cultivation."—*Bishop Heber.*

"The Welsh may now be justly termed the primary and most important Celtic dialect, and its cultivation is highly desirable."—*Beale Poste.*

[5] Cicero, De Legibus.

existence has been attained, and between the eventful ascent and the too facile descent lies a level space, where the mature footsteps may hasten to the practical goal to which choice or chance attracts them, or the mature eye be calmly turned toward the over-bending stars. Alas for that being who, having passed through the flowers of the base, and the mosses of the side of life's hill, finds only the bare cold granite on its crest; and quails beneath the menacing thunder and the smiting hail, or gazes sadly on the gathering mists that shroud his forward path!

But happy is he who can walk there eminent in the sight of his fellows, with the sun of prosperity on his head, and yet be at once regardful and fearless of those familiar woes!

Ab Ithel's career during this period was not strongly marked by either state. He had to bear neglect, disappointment, misapprehension, and ill health; but he had his own peculiar enjoyments, and perhaps attained as much happiness and as much success as fall to an average human lot.

He was in his thirty-ninth year when he went to Llanymowddwy. Two daughters and a son, handsome and healthy children, then between eight and twelve years of age, had blessed his marriage. His fortunes were apparently not backward, his reputation was growing, and his hopes were high of achieving an honourable and useful place among the clergy of Wales, and the authors of Britain. We shall see how far these hopes were realised, and how far thwarted. His life at Llanymowddwy is, at least, that essential life by which he is most widely and most intimately known. *There* his best works were conceived and written; *there* he communicated with a circle of friends as intellectual and as cordial as any ever formed; and *there*, it cannot be doubted, local influences largely assisted to develope and to concentrate his character. What fitter dwelling indeed for a man of letters, whose sympathies and studies are chiefly with antiquity, could there be than under the shadow of the unchanging mountains, surrounded by

the simplest modes of existence, and by the most solemn manifestations of Nature! Those who knew him here during a residence of thirteen years, more than once interrupted, but always eagerly resumed, will well remember the curious harmony which subsisted between the place and the man.

Few even of our hardiest pedestrian travellers are sufciently acquainted with this corner of Merioneth. The Genius of guide-books has fluttered over Gwynedd on very weak pinions indeed, feeling most at ease when near the line of the Chester and Holyhead Railway, or the great Holyhead Road, where he could get a timely lift, and without fatigue describe glibly the beauties of Bangor, or the amenities of Llangollen. The egregious swarm of "tourists" whom "cheap excursions" and summer skies draw annually to wild Wales, and who *do* the country, to its detriment with closed eyes, yet to its advantage with open purses, are not exactly authorities as to the Mowddwy district, though many of them have been hospitably entertained at the table of its Rector, while on the way wearily sighing for the hotel at Mallwyd, Dolgelly, or Bala. And the flippant book-makers of the Miss Louisa Stuart Costello class,[6] the *feeders* of the guide-books, who lisp out a calumny against the music, or a protest against the language, and without the head to perceive, or the heart to appreciate, anything a little beneath the surface, complacently roll through the turnpikes, thinking they do enough in collecting materials for a few pretty pictures and anecdotes, need not be consulted for any details of the valley of *spreading waters*. But Pennant among the old writers, and Cliffe among the new, are well worthy of credit, especially Cliffe, whose *Book of North Wales* had the advantage of being revised by Ab Ithel.

The reader, however, would do best to judge for himself of this most remarkable little *nant;* and he will not then accuse us of any attempt at "fine writing," if we

[6] Falls, Lakes, and Mountains of North Wales.—Longmans, 1845.

seek now to give him a verbal impression of its wildness and its beauty.

From the high ground eastward of Bala on the Corwen Road, the traveller to Dolgelly sees straight before him, rising afar in picturesque grandeur, the two Arans, Benllyn and Mowddwy, and, beyond them, he may even catch glimpses of the tall peaks of Cader Idris, where the mountain gloom and the mountain glory, to which Mr. Ruskin has devoted some of his most eloquent chapters, find one of their fittest Cambrian illustrations. If that gentle wind from the

> "—— south-west that blowing Bala Lake
> Fills all the sacred Dee ——"

be then prevailing, it will refresh his cheek with the pure coolness of those hills, and woo his footsteps to seek their romantic recesses.

As he passes along the margin of the Llyn—it matters little whether on the Llanycil or the Llangower side—the region he is approaching assumes an aspect of most attractive mystery. Aran Benllyn at the head of the lake, which its name implies, grows more and more imposing as a barrier or a guard. At Llanuwchllyn the Dolgelly Road turns the west flank of the mountain, and soon becomes uninteresting. Yet *that* of course is the popular road, for does not a coach traverse it daily, and is not the *Golden Lion* at the end? We invite our traveller to another road, leading to Bwlch y Groes, the celebrated Pass of the Cross, to the eastward of the Arans. Like most celebrated things, this fine scenery has suffered from overstatement. Too much has been said, even by Pennant, of its difficulties and terrors; too little by all writers, of its peculiar excellences. There are not many places in Wales capable of presenting at all seasons a succession of pictures equally vivid.

The road, gradually growing narrower and steeper, ascends the long valley of Cwm Cynllwyd,[7] where, far

[7] Meaning, *the hoary-headed hollow*, or *the primeval grey gorge*.

down, the brawling Twrch[8] flows from its rocky fountain under Llechwedd Ddu, leaping, *burrowing*, and dashing, on its way to Llyn Tegid. To the right hand, opening into this valley is Cwm Groes, one of the desolate vestibules of the mountain shrine. Bisecting it is a silver-threaded torrent which struggles into the Twrch. Above it, the twin heads of Aran, massive and majestic, pierce the clouds. If, as we would fain believe, the Twrch is the Dee, in, as it were, a state of pre-existence,[9] then the springs of the holy river are at our feet, and the glorious verse of Spenser and of Drayton, mixed with the Arthurian legends, fires our imagination.

We turn awhile, and Arenig is before us, grandly filling the sky-line to the north-west. Descending the Bwlch on a clear autumn morning, we have seen, across the white glitter of the lake, this lofty hill struck by the early sun with such a roseate blaze that it resembled a floating golden cloud ever and anon streaked with opaline bars, and wearing an aspect so unearthly in its beauty, yet so vividly defined, as to suggest one of the fabled Islands of the Blest. Soon the track grows rude and tortuous, and

[8] *Burrower.*

[9] However, the *antelacustrine* Dee has been alleged to be the stream, called indeed Dwvrdwy in the Ordnance map, rising under Penmaen (where is a Carn), near the eighth milestone from Bala, on the Dolgelly Road. This stream is the Avon y Llan mentioned by Pennant, and receives, not far from Llanuwchllyn, the Avon Lliw which has its sources in the hill-waste between Arenig and Cwm Prysor. These two streams have been said to form the Dee. But it must be remembered that at a point near old Caer Gai, the waters of the Twrch receive, or are received by, those of the Lliw and Llan, and the united three pass into Bala Lake. Which is the parent stream it is difficult to say. Pennant somewhat confuses the question, and Black places the head-waters of the Dee at the foot of the Berwyns, thinking perhaps, of the stream that falls into the lake at Llangower, but which can have no better claim than the Llavar on the opposite side. Science may smile at the tale of a Welsh Arethusa, (what could be better fitted than the *Twrch* for such an exploit?) but it may be substantially true, if we consider Llyn Tegid as an expansion of the triad of streams we have been describing. We do not know what Catherall says on the subject. He is reputed to be "very learned on the sources of rivers." We write from personal observations.

winds along the shoulder of the hill beneath impending crags, into the Pass of the Cross. The valley seems to retreat and deepen as we go, till at last it terminates in a true amphitheatre of the wilds. There, one solitary farm-house called Blaen y Cwm from its position, gives a human interest to the spot, and maybe, the faint cry of a sheep, or the quick bark of a dog, breaks the ghostly silence with a peculiar charm. We have passed over these hills in mid-winter when the cwm was locked in frost and flecked with snow, and when the moon, labouring under great cloud-masses, broke out fitfully upon the ancient region, flinging alternately broad shadows and piercing shafts of light. Arrived at the summit of the Bwlch, we find, instead of the old cross which gave a name to the Pass, a carn placed by the Ordnance surveyors on the exact confines of Montgomery and Merioneth. Without entering the former county, we proceed along the swampy level whence the peaty substitute for coal, called *mawn*, is procured, and turning suddenly, descend into a completely different district, that of Mowddwy. *Now* the mountain-side is on our right hand, and on our left a deep ravine which incloses the tiny river Rhiwlach, with the mural ramparts of Moel y Gordd towering over it.

As the rough track leads us down between these and the green ridges of Yr Eryr, into recesses more and more secluded and over-shadowed, a feeling of oppression and sadness steals over the mind, and we doubt for a moment whether the district we are approaching be like the happy valley of Rasselas, or rather like that brooded over by the dread lethiferous wings.

At the bottom, however, gloomy thoughts take flight. The rejoicing little Rhiwlach is content to blend its existence with that of its infant playfellow Dyvi, who, as if conscious of the more brilliant destiny in store for it, of traversing pastoral plains, and bearing ocean-spanning ships, comes dancing from the lonely tarn hid in the heart of Aran Mowddwy, down Llaithnant,[1] the broad

[1] The *moist ravine*, if the Ordnance map is correct; but if *Llaeth-*

cwm opening on the right hand at the foot of Bwlch y Groes. Turning also to the left, we follow Dyvi into the valley of Llanymowddwy,[2] at this spot fitly called *Pennant, (Valehead,)* and become acquainted with an almost unique combination of scenic sublimities. Fronting us, or a little to the right, is Moel Ffridd, a hill now utterly *un*wooded, of the boldest outline, presenting on this side a wedge-like or pyramidal section quite as picturesque, though hardly so grand, as Trivaen in Nant Ffrancon. To the left, the still descending road developes a lofty barrier of hills rising with every variety of slope and contour, and broken in the near distance by two *cwms* penetrating them at an angle, as savage and romantic as any we have seen. These are respectively Cwm Cerddyn, and Cwm Llygaed. Each is traversed by a torrent, and inclosed by dark discoloured precipices. Between them is Moel Vryn, a round picturesque hill, outjutting like a promontory, easy of access, and affording a curious view of the valley, and of the distant mountains to the north and west.

The valley is here, and at Llanymowddwy itself, contracted to very narrow limits, being almost a mere gorge marking the descent of the Dovey. It expands very gradually with the river, and may be said to be terminated by the fine bluff hill Moel Dinas, beneath which the ancient capital city, Dinas Mawddwy, cherishes in its street of hovels, its mayor, corporation, and all privileges appertaining; and the Dovey which has flowed past all the grandeur and all the decay, flows on as ever, widening and deepening, in the open valley to Machynlleth.

Llanymowddwy church, a very small, and utterly plain building, and the rectory adjacent, a low rustic cottage, stand at about a mile from the foot of Bwlch y Groes. The living, when Ab Ithel was preferred to it, was in the diocese of St. Asaph, but it had been before he left it,

nant be the right orthography, as local legends indicate, the meaning would be the *milky brook.*

[2] Accurately Llanym*a*wddwy—the sacred inclosure (or church) of diffused waters.

transferred to that of Bangor. Its yearly value is little more than £200. The parish embraces a wide circle of hill country, which Ab Ithel's high reputation and character practically much extended, for the people flocked to him from Dinas, Mallwyd, and Montgomery parishes, as to a loved pastor who sympathised at once with their personal interests and their national predilections.

The patron saint of Llanymowddwy is the great Tydecho, of whose residence and actions here some curious legends survive.[3] In the church-yard stand two yew-trees, reputed to be older than the more celebrated ones at Mallwyd. They give to the inclosure an air of weird antiquity, somewhat inconsistent with the modern little church, but quite in harmony with the surrounding scene. The little rectory, like the church, nestles under the bold masses of Moel y Ffridd, where it is well protected from north-west winds. In front of it, stretching to the Dyvi, are the few glebe fields, and opposite, beyond the river, yawns another fine *cwm*, that of Pen y Gelli.[4] Above this romantic hollow,

[3] See the *Cywydd Tydecho Sant yn Amser Maelgwn Gwynedd*, by David Llwyd. "This illustrious bard informs us that Tydecho had been an abbot in Armorica, and came over in the time of King Arthur; but after the death of that hero, when the Saxons overran most of the kingdom, the saint retired, and led here a most austere life, lying on the bare stones, and wearing a shirt of hair; yet he employed his time usefully, was a tiller of the ground, and kept hospitality. Prince Maelgwn Gwynedd, then a youth, took offence at the saint, and seized his oxen; but wild stags were seen the next day performing their office, and a grey wolf harrowing after them. Maelgwn, enraged at this, brought his milk-white dogs to chase the deer, while he sat on the blue stone to enjoy the diversion; but when he attempted to rise, he found his breech immovably fixed to the rock, so that he was obliged to beg pardon of the saint, who on proper reparation, was so kind as to free him from his awkward pain."—Pennant's *Tour in Wales*, vol. ii. p. 227. Tydecho's chair (the blue stone) is still visible at the top of the wooded ravine of the Pumrhyd, close to the rectory. There is also Tydecho's *bed* on the cold flank of Aran, approached from the same direction.

[4] *The head of the hazel grove.* As little wood remains as upon Moel Ffridd. This inconsistency, so frequent in Welsh names, proves their antiquity.

upon Carreg y Vrân, runs the dividing line of the two counties. To the left hand, the valley seems closed by Moel Vryn, where, in autumn, a good example may be seen of those beautiful tints in which the hills of Meirion in general excel the hills of Arvon, as the latter excel the former in crag. To the right hand, the group of humble tenements along the road, forming the village of Llanymowddwy, redeems the prospect from utter loneliness. The population is small, poor, and widely scattered; speaking only Welsh, and living only by agriculture and sheep-farming. They are of simple life and manners, fond of music and song, warm-hearted, hospitable, superstitious, and devout; and, in short, exhibit the typical Welsh mountain character as it has been from the days of Giraldus to the days of Pennant, and thence to our own time.

In all respects is the Mowddwy district worthy of more attention than it has received. To every class it offers attractions hardly to be met elsewhere, grouped within similar bounds. The student may find a harmonious sphere for quiet thought. The man tired of the pleasure or the business of cities, may enjoy pure relaxation and undisturbed repose. The pedestrian may discover splendid employment for his legs and lungs. The lover of field sports may harass to his heart's content the trout on the river, and the game on the hills; and if he have strong limbs and steady eyes he may follow the fox in places which would try the mettle of a Leicestershire squire, and shatter the nerves of a pigeon-shooter of London.

Nor is the valley less eligible for intellectual tastes and uses. Art may delight in several picturesque waterfalls and river-reaches, as well as in grand mountain-groupings. Geology and Botany may find in the noble sections of Cowarch and Aran, and on the wild summits around Carreg y Big, much to enrich the cabinet, of moss and of rock. Romance may have ample materials in the fairies and *ellyllon* born of the winds, woods, and waters, who haunt this region; in the tales, legends, and even relics, of

saints, princes, banditti, and wizards, and, above all, in the wild and wayward ghosts whom no power ecclesiastical or mechanical can *lay*.[5] Archæology may find suggestions in abundance, of Roman roads, and Celtic carns and circles; with some curious mediæval traces. And Poetry may dream at midnight in those secluded dells, when nothing is visible but the keen stars burning above the black mountain-crests, and nothing audible, save the faint song of the river flowing over the polished stones. Or she may take her stand upon Moel Ffridd on an autumnal morning of sunny promise, and watch the surging columns and wreaths of mist in the valleys, and the multitudinous hills tumbled about in all shapes of grandeur and grace over the horizon, with their tops islanded in a milky sea, or their dusky backs upheaving like uncouth monsters of the Pleiocene. Or she may listen to the rolling thunder, and the fierce north wind sweeping down from the caves of Aran through the shivering firs; scattering the lingering berries of the ash, loosing the secret springs, maddening the torrents, wreathing the cwms with feathery snow, or hurling a deluge of rain upon the fields.

Of atmospheric vicissitudes, indeed, vulgarly called "changes of weather," Mowddwy has had always more than its share, even for a hilly country. However sublime it may be to the mind, it is by no means comfortable to the body to be caught in a sudden storm on the Welsh hills. It is a fine thing to be "a portion of the tempest," but it is peculiarly pleasant to be so from a snug study-window, or a balcony well sheltered and lightning-proof.

[5] The presiding ghost of Mowddwy keeps his court at the old manor-house of Bryn. The writer, who has a considerable sympathy for ghosts, once passed a winter's night in *the* room; but he is not at liberty to say more. As to fairies, he does not *insist* that the Tylwyth Têg still occupy their ancient ball-room in the great *cwm* of Aran, though he knows some persons who *do*. He is, however, quite willing to believe that an old patriotic grey wolf—the same that did the harrowing for Tydecho, lurks still in Cwm Llygaed, and often casts a wistful eye on the sleek Saxons who admire the *cwm* from the road in the autumn twilight.

Experto crede. One of our keenest enjoyments of a storm-night was at trite overthronged Llangollen, where we watched the glorious play of the elements from a window of the hotel. And one of the most wretched nights we ever passed, was amid the solemn wildness of the Carnedd Llywelyn range, where the day had closed magnificently, and the highest poetical stimulants abounded. *But it began to rain.* A little while before, we had found a delicious spring, and had quaffed, and quoted with fervour,

> "—— Solicito bibant
> Auro superbi: quâm juvat nudâ manu
> Captâsse fontem!"

But *now* we had to turn for safety to a stimulant the reverse of poetical—which, however, our Armorican cousins call, with a fine accumulative significance *gwin-ardan*,[6] and their Gallic neighbours, as emphatically *eau de vie.*

That Mowddwy has been afflicted with an excess of rain from an early date, appears from the adage of the three things which she wishes to send out of the country, namely, detested people, blue-marking earth, and *rain.*[7]

This great humidity, and the extreme contractedness of the valley, which hardly permits the sun's direct rays in winter to penetrate the houses before noon, are the chief disadvantages of Llanymowddwy as a place of residence. For temporary seclusion or holiday resort, there are few more eligible spots on Welsh soil.

Hither then, from Nerquis, came Ab Ithel, to a sphere of duty very different in character and locality, from that which he had quitted. If the change was highly favour-

[6] Gwin-ar-tân, wine on fire.

[7] O Vowddwy ddu ni ddaw, dim allan
A ellir 'i rwystraw,
Ond tri pheth helaeth hylaw
Dyn atgas, nod glas, A GWLAW.
—*Quoted by Pennant,* ii. p. 234.

The *nod glas,* an ochre used by the shepherds to mark their sheep, was formerly, and perhaps may still be, found in the neighbourhood of Dinas.

able to the promotion of his antiquarian studies, it imposed upon him severer parochial labours, and rendered more difficult the preservation of health. To Llanymowddwy may be due the conception as well as the execution of his best works: but to Llanymowddwy must be imputed the influences that debilitated his frame, and gradually incapacitated him from enjoying the legitimate professional advancement for which tardy opportunity seemed at last to open the way, and to which, although it was long withheld, his conduct and abilities had ever emphatically entitled him.

In 1852 Ab Ithel published his edition of the *Gododin* of Aneurin, with an English version, and historical and critical annotations.

Of that great triad of bards of the sixth century, Taliesin, Llywarch Hên, and Aneurin, the last has left the most important and the most incontestably genuine memorial. Few persons who have taken any pains to examine the whole subject, would now dispute either the personality of the poet, or the authenticity and genuineness of his poem.

Whether Aneurin be Gildas, (or rather one of the individuals bearing that name,) may yet be strongly doubted. It is neither reasonable nor pleasant to think of the stout-hearted and patriotic herald-bard as identical with the unmanly whiner and constant vituperator of the British, who is known to scholars in the edition of Polydore Vergil, and to the general reader in that of Dr. Giles. There was hardly need for the Proof of the Rev. Peter Roberts, that *this* Gildas could not have been a Briton. The bard of Cattraeth, who wrote of Owain, one of his heroes,—

> " It will not be my part
> To speak of thee reproachfully;
> A more choice act of mine will be
> To celebrate thy praise in song,"

and who, while condemning and lamenting the inebriety of his countrymen, speaks of them with the most kindly feeling, could have nothing in common with the Roman-

ized author of the *De Excidio Britanniæ*. The etymological affinity of the names, *Aneurin* and *Gildas*, shows that the Saxons, from the earliest period, were familiar with both; and the old genealogies which number the sons of Caw ab Geraint, and do not, in their various copies, mention Aneurin and Gildas *together*, would prove, not the identity of our hero with the Gildas Sapiens or Badonicus for whom it has been claimed, but merely that the Saxon synonyme had been adopted intermutably with the British.

That Aneurin wrote the *Gododin*, and that it is a poem of the sixth century, are propositions which rest on as good evidence both intrinsic and extrinsic, as can be adduced for many a more modern author and his work. The mention of his own name in the poem, and the authority of early writings in which he is named or glanced at, are sufficient proofs of the first.[8] The case is a much simpler one than with Taliesin. Several poems are printed in the *Myvyrian*, which were unquestionably not written by the Pen Beirdd, and it has been a work of some difficulty and nicety to separate the bardic from the monkish, the false from the true.[9] For example, the *Awdyl Vraith* is now attributed to Jonas Mynyw, and this is a poem we part with most regretfully, for it contains that glorious prophecy which one would wish to connect for ever with Taliesin:—

[8] Davyd Benvras, of the twelfth century, in his ode to Llywelyn ab Iorwerth, invokes power—

"I ganu moliant mal Aneurin gynt,
Dydd y cant Ododin."—*Myv. Arch.* i. 308.
"To sing praises like Aneurin of yore
The day he sang Gododin."

And see the *Myv. Arch.* vol. i. for other allusions.

[9] "There are many spurious pieces fathered upon this bard, in a great many hands in North Wales; but these are all forged either by the monks, to answer the purposes of the Church of Rome, or by the British Bards, in the time of the latter Princes of Wales, to spirit up their countrymen against the English; which anybody versed in the language, may easily find by the style and matter."—Evan Evans's *Specimens*, p. 53. Mr. T. Stephens has done good service in his analysis.

Eu Ner a volant
Eu hiaith a gadwant
Eu tir a gollant
Ond gwyllt Walia!

But only two poems are ascribed (or have ever been) to Aneurin, and of these, the *Englynion y Misoedd* are doubtful, as they are very different in character and style from the *Gododin*. Not the slightest doubt has at any time been cast by critics upon the origin of the *Gododin* itself.

That it is a work too of the sixth century is sufficiently clear from the style, the language, the subject, the sentiments and the allusions, as well as from the manner in which it comes accredited to us. Mere orthography is hardly a good criterion, as it is apt to be reduced by each successive transcriber to the prevailing standard of his time, or varied according to his own caprice.[1]

However, the orthography of the *Gododin* is the most ancient extant in the British language, unless that distinction be claimed for the *Annals of Tigernach*, or the *Psalter of Cashel*. The earliest MS. existing is on vellum, and of about the year 1200. This is of course a transcript of other older transcripts, and the effect of these successive copies is plain in the textual obscurities which prevail, while the loss before the thirteenth century, of perhaps two-thirds of the poem, renders the remainder very unconnected and abrupt.

But fragment though it be, it is a noble fragment, and there is no more interesting literary relic since the classical era. It stands alone, a monument of the heroic Muse of Britain, at the darkest period of her history, stemming the oncoming tide of oblivion which was soon to quench the voice of song on her lips. The name of Chaucer is an immortal name, and the father of English poetry is in some respects the father of English civilization; but two hundred years before Chaucer, when the Saxon had yielded to the Norman after one battle, and

[1] Witness the reductions of Chaucer in our time.

the old Teutonic tongue was breaking up, the Cymric tongue rose to its highest development; and nurtured by a people's struggles and aspirations which years were needed to repress, and which centuries have not yet extinguished, this tongue became the mighty exponent of martial prowess, of social affection, and of religious fervour. Thus has it ever remained down to the present day, and the mountaineer of Glamorgan or Merioneth can still enjoy the glowing effusions of Cynddelw and of Gwalchmai, while Gower and Chaucer are sealed books even to Englishmen of learning and taste. Yet although the Augustan age of letters in Wales be more closely connected with the present age, we turn with deeper interest to the old Bards who laid the foundation of it five hundred years before, and think how from the time that the verses of Ovid and Virgil ceased to be the delight of the student of Caerlleon, and the solace of the legionary on the Northern Wall, down to the day of the great Princes Alfred and Hywel Dda, no poets save those of Celtic blood broke the savage silence, or relieved the thick gloom.[2]

The historic value of the *Gododin* is very considerable. In the first place, its language, which has only a small dialectical difference from the Venedotian of that era, proves that the Ottodini (Gododini), equally with the Britons of Strathclwyd, were of Cymric race. It also shows that an intercourse was constantly kept up between all the Britons from Clyde to Humber, and their brethren in Wales. The "Gwyr a aeth Gattraeth" from Cymru as well as from Rheged, and Cunedda Wledig in the fourth century held territory in Wales. It seems, however, that at the date of the battle, about 570, the districts of Gododin, Deivyr, and Bryneich, (forming the Deiran and Bernician province), had made a treacherous

[2] Cædmon, it is true, belongs to the seventh century, but he is an exception proving the rule. For a good account of him, and accurrate translation of him, see Mr. Thomas Wright's able and valuable work, *Biographia Britannica Literaria*, Anglo-Saxon Period, where that antiquary is on firm ground.

alliance with the Saxons who landed first on their coasts,[3] so that the field of Cattraeth was contested against Ida and his allies by Mynyddawg, lord of the sub-district of Eiddin, assisted by Urien of Rheged, the sons of Llywarch Hên, and many other chieftains. It was lost by the patriotic Britons, and lost under circumstances the least creditable to the temperance and discipline of their army.

That Aneurin should reiterate with much circumstantiality the charge of drunkenness against his countrymen, in a battle where he himself fought, seems a very strong proof of the authenticity of his song,[4] and the simple naturalness and candour with which the narrative abounds, also stamps it as a truthful and substantial tale. The details of the character and manners of the combatants, of their costume, heraldry, and arms, are very full and picturesque, and are confirmed in many points by the archæological discoveries of modern times. Thus of the hero of the broken shield, Ysgyran, it is said,[5]—

"Adorned with a wreath was the leader, the wolf of the holme,
Amber beads in ringlets encircled his temples;
Precious was the amber, worth a banquet of wine."

Amber beads have been found on Salisbury Plain, as remarked by Sharon Turner,[6] and, as well as torques, and other gold ornaments, and gems, they have been exhumed

[3] Bryneich is thence often used by subsequent bards to denote a traitor.

[4] Ab Ithel in his "Introduction" tries, but not successfully, to clear the chieftains from this stigma. No secondary sense will satisfy the many allusions which are inwoven with the texture of the poem. It is better to take them as they are. "The heroes marched to Cattraeth, filled with mead, and *drunk*." It is quite intelligible that the mead should have been strong, and the heroes weak, and that an army handled by 363 officers including the general, under such circumstances, should have come to grief, however brave may have been both officers and men, and they are at least entitled to the *meed* of bravery, for we are not aware that any malignant Saxon has suggested that the symposium of the Hall of Eiddin was arranged to promote "Dutch courage."

[5] Gododin (Ab Ithel), stanza 4.

[6] Vindication, pp. 208, 209. "In one grave as many beads were found as would have made a wreath."

from the tumuli of Wales, Derby and Dorset.[7] Without doubt many more exist in unopened tumuli,

"The grassy barrows of the happier dead."

In stanza 55, there is an authority as to the purpose of these:—

"And there was raising large cairns over the heroes of toil."[8]

The allusion in stanza 12 to the putting to death of Gelorwydd, the "Gem of Baptism" by the pagan Saxon host, with their taunts of a "gory unction," has an interesting significance. Three hundred and sixty chieftains wearing the gold torque, perished at Cattraeth.

"Of those who hurried forth after the excess of revelling,
But three escaped by valour from the funeral fosse,
The two war dogs of Aeron, and Cynon the dauntless,
And myself, from the spilling of blood, the reward of my candid song."[9]

The first coming of the Saxons into the island under their commander with the white banner, is referred to with much feeling.

"My friend in real distress, we should have been by none disturbed,
Had not the white-bannered commander led forth his army;
We should not have been separated in the hall from the banquet of mead,
Had he not laid waste our convenient groves;

[7] Perhaps the most interesting relic of the kind is the *lorica* or corslet found in the year 1833 under the mound called Bryn yr Ellyllon, near Mold, and now in the British Museum. It is of pure gold, studded with two or three hundred beautiful amber beads, and crossed with gold filigree work. It lay on the chest of a gigantic skeleton, whom the local circumstances almost prove to have been Benlli Gawr, lord of the district in the fifth century, and from whom the adjacent mountain Moel Fenlli takes its name. See Williams's *Biog. Dict.*, *voce* Benlli, and *Arch. Camb.* vol. iii. p. 98, for an account of the discovery. Ab Ithel, however, who wrote the latter article, does not think that the remains are those of Benlli Gawr.

[8] "A charnedawr tra gogyhwc gwyr trin."

[9] Stanza 21.—The most frequently quoted passage of the poem. One is tempted to inquire, what became of the gold torques? and whether any vestiges of the battle, sepulchral or military, have been found along the line of the Catrail from Galashiels to Peel Fell.

He crept into the martial field, he crept into our families.
The Gododin relates how that, after the fight in the fosse,
When we had no dwellings, none were more destitute."[1]

Certain names and incidents in the *Gododin* occur also in the works of Taliesin and Llywarch Hên. The three bards were firm friends. Taliesin says of Aneurin in some of his most unquestionably genuine lines:—

"A un eu enu Aneuryn guautryd Auenyd
A minneu Dalyesin o lann llyn geirionnydd."[2]
"And one is named Aneurin, the genius of the flowing song,
And myself, Taliesin, from the border of Lake Geirionydd."

Aneurin writes of Taliesin as from the subterranean prison, from which Llywarch's son Ceneu delivered him:

"I am not headstrong and petulant,
I will not avenge myself on him who drives me on,
I will not laugh in derision;
This particle shall go under foot.
My limbs are racked,
And I am loaded
In the subterraneous house;
An iron chain
Passes over my two knees;
Yet of the mead and of the horn,
And of the host of Cattraeth,
I Aneurin will sing
What is known to Taliesin,
Who communicates to me his thoughts,
Or a strain of Gododin
Before the dawn of the bright day."[3]

[1] Stanza 22. [2] Myv. Arch. vol. i. (*Anrec Urien*).
[3] Stanza 45.—The passage, remarkable in itself, is a good example of the lyric rhythm of the *Gododin*:—

"Nyt wyf vynawc blin
Ny dialaf vy ordin
Ny chwardaf y chwerthin
A dan droet ronin
Ystynnawc vyg glin
A bundat y
En ty deyeryn
Cadwyn heyernyn
Am ben vyn deulin
O ved o vuelin
O gatraeth werin

Aneurin says of Llywarch Hên,—

"Affectionately have I deplored,
Dearly have I loved,
The illustrious dweller of the wood,
And the men of Argoed."[4]

The Triads also abundantly verify many names and allusions in the *Gododin*, not simply repeating the same expression, though *that* would be a proof of antiquity, but under fresh aspects and with new details. The army of Mynyddawg, of Eiddin, the leader, is conspicuously mentioned as one of the "Teir gosgordd addwyn Ynys Prydain." "The three noble armies of the Isle of Britain."[5] The use of cavalry in battle, of glass drinking vessels, the existence of music, agriculture, field sports, and luxury in dress and ornaments, are points distinctly mentioned. Ab Ithel translates stanza 67 thus:—

"It is incumbent to sing of the gay and illustrious tribes,
That went upon the message of Mynyddawg, sovereign of the people,
And the daughter of Eudav the Tall, of a faultless gait,
Apparelled in her purple robes, thoroughly and truly splendid."[6]

The law of the Bardic system that a bard should bear

Mi na vi aneurin
Ys gwyr talyessin
Oveg kywrenhin
Neu cheing e ododin
Kynn gwawr dyd dilin."

[4] Stanza 86:—"Ku kystudywn
Ku carasswn
Kelleic faw
Ac argoedwys."
(Mark the force of the word *kelleic.*)

[5] Myv. Arch. ii. 8, 12, 69.

[6] Purple robes and stateliness are frequently distinguished by the old bards as appertaining to a high-born Cymraes. Eight hundred years after Eudav, Myvanwy, the proud beauty of Dinas Bran, is addressed by her impassioned but unsuccessful lover, in similar strains:—"O thou that shinest like the meridian sun, with thy stately steps! When I saw thy fine shape in scarlet robes, thou daughter of a generous chief," &c.—(Evans's *Specimens*:—Howel ap Einion Lygliw's Ode.)

no arms, is well illustrated in the lament on the death of the herald, Owain, killed without regard to his office; and these words are very important:—

"He fell headlong down the precipice,
And the bushes supported not his noble head;
It was a violation of privilege to kill him on the breach,
It was a primary law that Owain should ascend upon the course,
And extend before the onset the branch of peace,
And that he should pursue the study of meet and learned strains.
Excellent man, the assuager of tumult and battle,
Whose very grasp dreaded a sword."[7]

The preceding instances of the historical value and genuineness of the *Gododin* occur to our memory. It is needless to multiply them. The admirable *Vindication of the British Bards*, by Sharon Turner, leaves little to be desired; and it ought to be remembered, that this is the production of one whose history of the Anglo-Saxons is also the best existing,—proof enough that it is possible to treat of both of the great divisions of the British Annals with equal impartiality and equal learning.

The *Gododin* had been translated into prose, wholly or in part, by several hands before Ab Ithel. It may be sufficient to mention Dr. Owen Pughe, the Rev. Edward Davies, the Rev. Evan Evans, Mr. Probert of Alnwick, Mr. Sharon Turner, and Mr. Thomas Stephens. Those detached portions of it called *Gorchanau*, or Songs, of which three are known under the respective names of Adebon, Maelderw, and Cynvelyn, whose achievements they celebrate, seem to have long existed separately in different MSS. They contain numerous transpositions of passages from the main poem, and are very useful for various readings in a collation of the text. Appended to the Gorchan Cynvelyn, in the *Myvyrian Archaiology*, is the following statement:—"Every Ode of the *Gododin* is equivalent to a single song, according to the privilege

[7] Stanza 71.—"Three things are forbidden to a bard: immorality; to satirize; and to *bear arms*."—(*Institutional Triads.*)

of poetical competition. Each of the Incantations is equal to three hundred and sixty-three songs, because the number of the men who went to Cattraeth is commemorated in the Incantations, and as no man should go to battle without arms, so no Bard ought to contend without that Poem."[8]

Of the 363 stanzas, odes, or sections, representing the number of warriors who went to Cattraeth, only 97 remain; and the connecting narrative which, doubtless, ran through them all, being thus broken, and the remaining portions being probably intermixed by the transposition or omission of passages; the result is a fragment of 937 lines (in the edition of Ab Ithel), which presents at first sight a certain incoherency, and therefore a wide field for conjecture. Accordingly the Author of *Celtic Researches* has, in his *Mythology and Rites of the British Druids*, boldly taken possession of the *Gododin*, and forced from it a meaning in harmony with his theory that Stonehenge was the scene of the Plot of the Long Knives, by Hengist;[9] making, in fact, the poem a record of that transaction, instead of a battle in Northumberland. His own words are:—"I also perceived that the great catastrophe which the Bard deplores in most of the remaining songs, was not, as it has been generally represented, *the fall of* 360 *nobles in the field of battle, to which they had rushed forth in a state of intoxication, but the massacre of* 360 *unarmed British nobles, in time of peace, and at a feast where they had been arranged promiscuously with armed Saxons.*"

To suit this hypothesis he adopts the year 510 for the date of the composition of the poem, following Edward Lhuyd, and makes Aneurin as an old man and a prisoner in the hands of the Saxons, relate in these songs the occurrences of the fatal feast which he had attended as a young bard in 472.[1] Then to surmount the difficulty of the title Gododin,[2] applied to the district of the Ottodini,

[8] Ab Ithel's *Gododin*, page 86, from *Myv. Arch.* i. 61.
[9] Mythology, p. 317.
[1] Ibid. p. 321.
[2] *Godo*, a partial covering, and *din*, an outwork or fence.

because it was partly covered or protected by the rampart of Antonine, and the wall of Severus, he makes the word "equally descriptive of the British temples or sanctuaries, which were *open at the top*, yet protected by a surrounding rampart or bank."[3] Similarly he converts *Cattraeth* into *Cadeiriaith*, or *the language of the chair or presidency*, and thence figuratively applies it to the bardic cathedral or great temple. He takes the various odes, songs, or sections, and prefixes captious titles to each, all descriptive of the disastrous feast, and appends notes explaining every allusion by the light of the sacrificial fires, and cutting with the Saxon long knives the knot of every difficulty. Numerous breaks and episodes occur, it is true, which by the most tortuous construction cannot be referred to Stonehenge, but they are easily disposed of by importing other personages and transactions of history, whether antecedent or contemporaneous, into the programme of the "Odleu a Chanuau."

In this way, Vortimer, Vortigern, Hengist, Ambrosius, Rowenna, and others, are made to figure; and a singular theory is constructed. Of course, the text is translated throughout with reference to this leading idea, and it is most curious to compare the Druidic proclivity impressed on every phrase. It may be strictly true, that some parts of the poem do accommodate themselves well to suppositions unconnected with the northern Cattraeth; but the attempt to find a meaning for each obscurity leaves the whole far more unsatisfactory and dark than it would be if the natural interpretation were taken, and the obscurities were referred to errors of transcription and losses of time. The absence of any settled standard of orthography for the early bards, the varieties of readings and transcripts, the want of punctuation and capital letters, and above all, the great copiousness of Celtic radicals, leave wide doors open for difference in grammatical construction, and give free scope to the flights of fancy. Davies, for instance, renders line 106 (stanza 13)

[3] Page 323.

"Ne llewes ef vedgwyn veinoethyd," "He drank the white mead in the *celebration of May-eve.*"[4] Ab Ithel gives,—"Truly he quaffed the white mead *on serene nights.*" Ab Ithel, for lines 351–3, has,—

"His sword resounded on the summit occupied by the camp,
Nor was he moved aside in his course, by a ponderous stone
from the wall of the fort,
And never again will the son of Peithan be moved."

But the author of the *Mythology* gives it thus:—

"His sword resounded on the head of the chief singer of Noe and Eseye, *at the great stone fence of their common sanctuary.* Never more did the child of Teithan move."[5]

When he comes to the name of Ceneu, who liberated Aneurin from his subterraneous prison, Mr. Davies is in the dilemma of either having to give up his theory of the Great Feast and Massacre of A.D. 472, or of supposing that Llywarch Hên could not have written the Elegy on Cadwallon ab Cadvan, who died about 646. (See *Myv. Arch.* vol. i.) He, of course, prefers the latter solution, but gives only a very poor reason for it. Yet perhaps the most amusing instances of forcing a meaning, are in the forty-seventh and fiftieth stanzas. In the first it is said that from the hand of Gwen "issued a thread of gleam." The original expression "keingyell hiryell oe law," "the gleaming thread from his hand," meaning doubtless a sword, is in the eyes of Mr. Davies, specifically a *long knife* (seax).[6] And he then goes on thus,—"And with

[4] Page 333.—And he adds this note, "*Meinoethydd.*—This was the anniversary of the great mysteries of the Britons, and it was the season appointed by Vortigern and Hengist for the solemn meeting.—*Warrington*, p. 57." It is true that May-day was a great festival among the Britons, in Druidical times and afterwards; but Ab Ithel's interpretation of *Meinoethydd* is much more credible, and Warrington simply says—at least in our copy (Ed. 1823, vol. i. p. 87)—"The time of meeting was fixed for the May following."

[5] Page 350.—In one of his Helio-arkite notes, Mr. Davies explains that Noe is Noah, Eseye Isis, and Teithan the Sun. Ab Ithel adopts *noc*, *esgyc*, and *peithan* as the true reading of the words; but it is fair to add that other MSS. warrant the readings of Mr. Davies; though the application is entirely his own.

[6] Myth. p. 358.

speed were they distinguished into tribes, whilst the Lady and her paramour were stowing their parties, an armed man, and a man unarmed by turns." Ab Ithel's rendering, certainly the more natural one, is, "like a hunter shooting with the bow was Gwen; and the attacking parties mutually pushed each other, friend and foe by turns." It must be confessed that Rowena and Vortigern make the most interesting story, as witness again the following, thus introduced by the learned mythologist:—

"This little Dialogue *may be supposed* to have passed between Rowenna and a native Briton. It forcibly paints the Feelings of the Times.[7]

"*Rowena.*—'Not meetly was the shield pierced upon the side of the horse (Hengist or Horsa)—not meetly did the man of the grey stone pillars mount the lofty steed (Eidiol, the priest of the great temple)—dark was his spear.'

"*Briton.*—'It was dark, but darker by far is thy husband in the cell, (Vortigern, confined by Hengist,) gnawing the jaw of a buck.'

"*Rowena.*—'I hope he enjoys it—may he be supplied with a few jaws!'

"*Briton* (indignantly).—'How happily did our Adonis come to his Venus! Let the Lady of the sea (says he), let Bradwen only come hither, and then, (O Hengist!) thou mayest do—thou mayest kill; thou mayest burn—worse than Morien thou canst not do.' (A sarcastic repetition of the language supposed to have been addressed by Vortigern to Hengist, when he sued for the hand of Rowena.) 'But thou hast regarded neither moderation nor counsel, thou beheader' (Vortigern beheaded his cousin Constans) 'with a haughty countenance! Thou, O Venedotian, didst not attend to the great swelling sea of knights, who would give no accommodation to the Saxons.'"

Let the reader now consider Ab Ithel's version of this passage,[8] which is much less coherent, but a great deal more likely.

"Not meetly was his buckler pierced
Upon the flank of his steed;
Not meetly did he mount
His long-legged, slender, grey charger;

[7] Page 360.

[8] "Ny mat wanpwyt ysgwyt," &c.—*Lines* 498 to 515.

Dark was his shaft, dark,
Darker was his saddle;
Thy hero is in a cell,
Gnawing the shoulder of a buck,
May his hand triumph,
But far be the shoulder of venison!"

"It is well that Adonwy came to the support of Gwen;
Bradwen abandoned the foaming brine,
And fought, slaughtered, and burned, though Morien
She did not surpass in martial deeds.
Thou didst not regard the rear or the van
Of the towering, unhelmeted presence;
Thou didst not observe the great swelling sea of knights,
That would mangle, and grant no shelter to the Saxons."

Such is the *Gododin* of the author of the *Celtic Researches*. It is not the *Gododin* of Aneurin, and the version will not recommend itself to scholars in respect either to the design or the execution. Yet it must be ever remembered that Cymric literature is under very great obligations to Edward Davies. He laboured diligently upon the arrangement and elucidation of this poem, having transcribed it three times, and formed an *index verborum*, for the better comprehension and comparison of the words of Aneurin. The copy on vellum of A.D. 1200, which is the ancient one described by Lhuyd, and is now the standard for modern translators,[9] was carefully used by him, and every important word in it was referred to Owen's *Dictionary*, one of the three best existing.

The abruptness, naturalness, and imperfect textual condition of the poem, which, far more than any variation of dialect from ancient or modern Welsh, are the encouraging causes of the Stonehenge theory, seem also to be the chief proofs of the genuineness of the poem, and honourably distinguish it in this respect, from the effusions of Ossian. No attempt has been made to construct an elaborate romance out of the rich materials of the *Gododin*, yet how easy were it to do so! Ossian rests upon nothing older than Macpherson; it is a work essentially and

[9] It was in 1852 the property of Mrs. E. Powell, of Abergavenny, the executrix of the Rev. T. Price (Carnhuanawc).

substantially of the eighteenth century, for no sufficient account has ever been given of its origin, and no MS. ever produced to justify its pretensions. Dr. Percy remarks, in one of his letters to the Rev. Evan Evans,[1] "Macpherson goes on furiously in picking up subscriptions for his proposed Translation of the ancient epic poem in the Erse language; though hardly one reader in ten believes the specimens produced to be genuine." As a modern poem, the work is *sui generis*, and deserves, perhaps, its extraordinary popularity; as an ancient specimen it is well nigh worthless. On the other hand the *Gododin* in its rudeness and fragmentary state, and in its native original tongue, presents the best claim to our acknowledgment of it as a true poem of the sixth century,—unquestionably the oldest in Europe, since the brilliant roll of Latin classics was terminated by Clemens and Claudian.[2]

The metre of the Lay of Cattraeth is a mixture of the lyrical and heroic, and the form of the latter has been thought (but without sufficient reason) to resemble the verse of Tasso in the *Gierusalemme Liberata*. The poem is rather lyric than epic; and the simplest and surest way of understanding it is to consider it as a portion of a series of elegiac tributes to the memory of the 360 chieftains wearing the gold torque, who fell in the great battle.[3]

It must be remembered that Aneurin's song is a song of war. Nearly all the allusions are coloured by the crimson passion. Accordingly, carnage and rapine are ever flitting before the eye; and next to the "Medd melyn, melys, maglawr" ("the yellow, sweet, ensnaring mead") which is the chief cause of the defeat of the Cymry, most frequent mention is made of the birds of prey which are

[1] Cambro-Briton, vol. i. p. 178.

[2] Attamen lectori haud injucunda fore judicavi eo quod salvis Græcis et Latinis sit forsan antiquissimum in Europâ poema."—*Dissertatio de Bardis* (E. Evans), page 69.

[3] "Trywyr a thri ugeint a thrychant curdorchawc."—*Line* 229.

a mournful result of it. The most concentrated and sinewy vigour pervades the verses of the old bard; and the alliteration and monorhyme of the stanzas contribute much to the effect.[4] Add to this the most vivid and natural imagery, and a brevity which is the torment of the translator. Yet like a true man, Aneurin can be tender as well as terrible. The savage fierceness of his language results naturally from the spirit of his age, and the circumstances of the war, but the native gentleness, peacefulness, and love, which are characteristic of the universal poet, and which emphatically distinguish the *Beirdd Ynys Prydain*, are abundantly displayed in him who was called of old *Mychdeyrn*, their monarch, and *Gwawdrydd*, of the flowing muse. The first, and the twenty-second stanzas, are good instances. The latter has been already quoted from the literal version of Ab Ithel. The former was versified with much spirit and grace by a writer in the *Cambro-Briton*, as follows:—

"Lo! the youth, in mind a man
Daring in the battle's van:
See the splendid warrior's speed
On his fleet and thick-maned steed,
As his buckler, beaming wide,
Decks the courser's slender side,
With his steel of spotless mould,
Ermined vest and spurs of gold!
Think not, youth, that e'er from me
Hate or spleen shall flow to thee;
Nobler meed thy virtues claim,
Eulogy and tuneful fame.
Ah! much sooner comes thy bier
Than thy nuptial feast, I fear;
Ere thou mak'st the foe to bleed,
Ravens on thy corse shall feed.
Owain, lov'd companion, friend,
Torn by birds—is this thy end!

[4] Such as the line quoted above, and "Ae govein gan e gein gyweithyd."—*Line* 118. The wealth of the British dialects in end-rhymes is wonderful, and gives the Celtic a high place in comparative philology.

Tell me, steed,[5] on what sad plain
Thy ill-fated lord was slain."

Stanzas 27, 28, and 29 may also be selected :—

" Lower down was sent from the southern region,
One whose conduct resembled the flowing sea;
He was full of modesty and gentleness,
When allowed to quaff the mead:
But along the rampart to Offer, even to the point of Maddeu,
Enraged, he was glutted with carnage, and scattering with desolation;
His sword resounded on the heads of mothers;
He was an ardent spirit, praise be to him, the son of Gwyddneu!"

" Caredig, lovely is his fame;
He would protect and guard his ensign,
Gentle,[6] lowly, calm, before the day arrived
When he the pomp of war should learn;
When comes the appointed time of the friend of song,
May he recognise his home in the heavenly region;"

" Ceredig, amiable leader,
A wrestler in the impetuous fight;
His golden shield dazzled the field of battle,
His lances, when darted, were shivered into splinters,
And the stroke of his sword was fierce and penetrating;
Like a hero would he maintain his post.
Before he received the affliction of earth, before the fatal blow,
He had fulfilled his duty in guarding his station.
May he find a complete reception
With the Trinity in perfect unity!"[7]

The following example of picturesque expression must complete our illustrative extracts:[8]—

" And now the early leader,
The sun is about to ascend,

[5] Cambro-Briton, vol. i. p. 435.—It will be seen that the translator has in the last couplet preferred *march*, steed, to *marth*, sorrow, and we think rightly.

[6] " Lletvegin," *lit.* a domestic animal; an example of the Bard's favourite practice of contrasting the different qualities of the person whom he celebrates.—(*Ab Ithel.*)

[7] Ab Ithel's Translation.—See also the Eulogy of Adan, stanza 89.

[8] Id. stanza 17.

Sovereign of the revolving lights,
In the heaven of Britain's isle.
Direful was the flight before the shaking
Of the shield of the pursuing victor;
Bright was the horn
In the hall of Eiddin;
With pomp was he bidden
To the feast of intoxicating mead;
He drank the beverage of wine,
At the meeting of reapers;
He drank transparent wine,
With a battle-daring purpose.
The reapers sang of war,
War with the shining wing;
The minstrels sang of war,
Of harnessed war,
Of winged war.
No shield was unexpanded
In the conflict of spears;
Of equal age they fell
In the struggle of battle.
Unshaken in the tumult,
Without dishonour did he retaliate on the foe;
Buried was whoever he willed,
Ere the grave of the gigantic Gwrveling
Itself became a green sward."[9]

It is interesting to think of Aneurin, like his friend Llywarch Hên, writing this poem in his retirement in Wales, the land which afforded them both an asylum after Cattraeth (where Llywarch's sons fought, if not himself), and taking the opinion of Taliesin there upon its character and merits. We cannot, however, assent to the chronological theories of Mr. Thomas Stephens, who would place the battle of Cattraeth in the beginning of the seventh century, and make Aneurin a very young man, and Taliesin an extremely aged man at the time of that engagement, and of their companionship in Wales. Edward Lhuyd is no doubt equally wrong in fixing Cattraeth a hundred years earlier. The one date suits the hypothesis

[9] Ab Ithel seems (see his note, 4, page 105) to take the first four lines of the above stanza in a literal sense. But the expression is more probably a metaphorical exaltation of Gwrveling.

of the *Mythology of the Druids;* the other that of the *Literature of the Kymry;* but we think that the superior weight of evidence for the battle and the song, lies on the side of the date 565–575, which were the closing years of Taliesin's life. Let Mr. Stephens prove, or establish a probability, that there are positive allusions in the *Gododin* to events or persons so late as 640, and, of course, the question is settled. *Sed hic labor.* He wields a sharp and shining critical weapon, and has sometimes done good service with it; but keen and highly trained analytical faculties too often tempt the possessor to use them *à l'outrance* on all subjects or shadows with a Quixotic antagonism, just as a child who has found a warrior's sword delights to flourish and thrust with it, for the mere pleasure of doing so, and to cut and hack at the time-honoured oaks of the forest, equally as at the brambles and weeds of the highway.

A word or two in addition may be offered upon the translations of the *Gododin* before that of Ab Ithel. The versions of Evan Evans are necessarily imperfect, for he had but a single copy at his command, and all his "Specimens" were prepared under great difficulties.[1]

Besides, he never possessed that profound knowledge of the *language* of the old poets which is so essential to their right interpretation, and in which Edward Davies and Dr. Pughe excelled. Of the *Gododin* of the learned author of *Celtic Researches* we have already spoken. He has, with immense ingenuity, forced the *flowing muse* of Aneurin to ride upon an archaic hobby of the stubbornest sort, yet his work is a valuable contribution to the literature of the subject. Owen Pughe's versions are far more to our taste, and perhaps excel all others as a genuine rendering of the *spirit* of Aneurin.

This great Welsh scholar had a fine appreciation of poetry, and an intimate acquaintance, not simply with

[1] "Ego autem in Cambriæ montibus degens a bibliothecis et museis procul, quod potui feci; utinam ii qui plus possint, et materiam uberiorem sunt nacti de Bardis, et cæteris Britannicæ in antiquitatis requiis, meliora cudant."—*Dissertatio*, page 93.

the etymological, but also with the esoteric force of the words of the old bards. Nor of them alone, for there is no truer and better translation of the *Paradise Lost* than *Coll Gwynfa*, to which, indeed, he has applied in a remarkable manner, the emphatic vigour and rich expression of the ancient tongue.

The version of Mr. Probert, which appeared in 1820, is said to be marked by literary elegance and verbal faithfulness, save in regard to a few errors of misapprehension, especially in the discrimination of proper names (where Evan Evans and Sharon Turner also fail); but to be deficient in reproducing the spirit and style of his prototype, the energy of his sentiment, the wildness of his fancy.[2] In truth, an accomplished translator must possess a real poetical genius as well as a strong sympathy with his author. This was not the case with Mr. Probert, and most certainly it is not with Mr. Stephens, whose proclivities are hardly of the poetical kind, and whose want of faith to believe is synonymous very often with want of ability to translate. Nor do we claim for Ab Ithel the full measure of praise under the head of poetic genius, for although emphatically a *bard* in the old and high sense, he was not a *poet*, nor perhaps had he the imaginative temperament, but he had the strongest possible sympathy with his subject, a scholarly judgment, a competent if not a very profound knowledge of the old dialects, a mind stored with analogies drawn from the simple and natural sources whence the bards drew them, an indefatigable patience in collecting and comparing details, and great critical sagacity in dealing with the authorities at his command. Therefore his edition of the *Gododin* is beyond question the best that has appeared. It is the work neither of a sceptic nor of a sciolist. He collated eight copies or versions of the poem, taking as a basis the vellum copy we have mentioned. He examined every word, phrase, and sentence in these transcripts, and while selecting the most appropriate, added the various readings

[2] See the Cambro-Briton, vol i. 427.

in foot-notes. Any one who is acquainted with the state of the text of the *Gododin*, and with the several copies extant, more or less imperfect, and of different dates, of the continuous poem and of the three Gorchanau, will understand the labour thus involved, and appreciate the result thus obtained; and the English reader need only glance at the serried mass of words and figures in the foot-notes of the Welsh text, to see the fidelity and patience with which the task has been executed. The text formed by Ab Ithel is now the standard text, and no future translation can be complete that does not substantially adopt it. The English notes and illustrations are full, discriminating, learned, reasonable, and numerous. The preface and introduction are scholarly and temperate; yet, although sufficient in essential matters, we think they would have been improved by considerable amplification.

There has been, we believe, no complete *metrical* version of the *Gododin* into any language, and, indeed, the task would be more than usually difficult. M. Villemarqué has translated Aneurin, as he has the Breton Bards, but we have had no opportunity of judging of his work.

We have extended to some length our remarks on the *Gododin* in connection with Ab Ithel, because this old poem, and the events it illustrates, are still very little known to the majority of those readers to whom poetry and history are not unfamiliar studies. If we can help to excite an interest for the early literature of Britain, our end will be fully attained.

It is to be regretted that the editors of the *Myvyrian Archaiology of Wales* did not—or rather *could* not—include in their plan a complete series of translations, and a sufficient body of *variorum* Welsh *and English* notes. The very valuable, and now very scarce volumes of Edward Jones, *Musical and Poetical Relics of the Welsh Bards*, and *Bardic Museum of Primitive British Literature*, afford an excellent example in regard to their English translations, introductions, and notes, of what might be attained by a more extended design, and a more exact system. However, the three enlightened patriots

He who could the best have directed this work—he who singularly resembled in genius, character and habits, the leading spirit of the Myvyrian Three, is now no more; but everything that he has written is calculated to enrich or illustrate it;[4] and there could be no fairer honour to the memory of old Iolo than to rebuild, with new splendour, this monument of his glory, and to write upon it also the good name of his brother in bardism and in heart—Ab Ithel!

(To be continued.)

BIOGRAPHICAL MEMOIRS.

HANMER, (Meredith, D.D.,) the uncle of Bishop Hanmer, was descended on his father's side from Llywelyn Aurdorchog, in the line of Madog Heddwch, and also, through the marriage of one of his ancestors with the daughter of one John Hanmer, of Flintshire, from whom the family took the surname of Hanmer, from the Hanmers of Hanmer. He was born near Oswestry, in 1543. Having received his education at Oxford, he entered into holy orders in the Established Church. After acting as chaplain to Corpus Christi College, Oxford, and serving two churches in London for a few years, he went, about the year 1582, into Ireland, where he became Treasurer of Christ Church, Dublin, and died there in 1604. During his residence in the Irish metropolis he wrote his *Chronicle of Ireland*, which was published in 1633.—(Wood's *Athen. Oxon.*, and Williams's *Eminent Welshmen.*)

HUGHES, (Owen,) was the eldest son of Erasmus Hughes, of Penlan, an extensive farmer, in the parish of

[4] Mr. Gee, of Denbigh, has commenced the issue of a reprint of the *Myvyrian*, in which Ab Ithel's readings of the *Gododin* are comprised in the notes. This edition, however, by no means satisfies the conditions we have indicated.

Llanuchllwydog, Pembrokeshire, where he was born in 1754. Having received a liberal education, including a knowledge of the Welsh, English, Latin and Greek languages, he established a Welsh school at a place called Tre Ddafydd, about a mile distant from his father's house, where he taught the youth of the neighbourhood through the medium of their native tongue. He died in 1799, aged 45, and was interred at the parish church. He was a bard of good taste and correct views, and the author of a small work in Welsh, which was for some time of great utility in Welsh schools, intituled,—"Allwedd Newydd i ddysgu darllain Cymraeg," &c., published in 1788.—(*Yr Haul.*)

THOMAS, (RICHARD,) the only son of the Rev. Ellis Thomas, of Bottwnog, Caernarvonshire, and afterwards Rector of Llanllyfni, in the same county, was born on the 13th day of October, 1758. On the 17th of December, 1776, he entered Oriel College, Oxford. He took his degree of B.A. on the 25th of May, 1780, and that of M.A. on the 22nd of May, 1783. He was ordained deacon by John (Warren) Bishop of Bangor, on Sunday, the 23rd day of September, 1781, and priest by the same Bishop, on Sunday the 21st of September, 1783. He was appointed Head Master of Beaumaris Grammar School, and also Incumbent of Llanfaes and Penmon, on the 12th day of November, 1783. On the 14th day of February, 1791, he married Elizabeth Owen, of Penhesgyn, Anglesey. He was preferred to the rectory of Llanfairfechan, Caernarvonshire, on the 1st day of February, 1830, where he died on the 5th day of September, 1834, and was interred there on Tuesday, the 9th of the same month.

During his brief sojourn at Llanfairfechan, he was the means of effecting much good in the parish. Five neat cottages for the use of the poor were erected at his sole expense, on a piece of common land, the first occupants of which were nominated by himself. But since his decease, the Overseers of the Poor, with the Churchwardens of the parish, have claimed and exercised the

right of electing the inmates. He built also a school-house for poor girls near the rectory, where they were taught by a person paid by himself. His deeds of charity, which were very numerous, were truly liberal. On an average he distributed annually upwards of a hundred pounds in relief among the destitute poor of the neighbourhood. His last generous contribution was a donation of twenty pounds to the Society for the Propagation of the Gospel in Foreign Parts. He was the author of three volumes (8vo.) of sermons in Welsh on various subjects, dated respectively as follows, viz.:—Vol. I., Caerlleon, 1790; Vol. II., Gwrecsam, 1809; Vol. III., Llanerch-ymedd, 1822.

P.S.—His mother's name was Jane, the daughter of William Parry, of Monachdy, Clynog, Caernarvonshire, and grand-daughter of Ellis Evans, of Bribwll, in the county of Merioneth, and Jane his wife, who was the lawful sister of the late Ellen Glynn, of Ellernion, Llanaelhaearn, the pious founder of the Llandwrog Almshouses —(*Gwilym Lleyn.*)

WILLIAMS, (JOHN,) was a native of Fishguard, Pembrokeshire, where he was born in the year 1762. His parents were engaged in trade, but his father having died when he was very young, his mother intended to have brought him up to some secular business, for which he appears to have entertained a deep-rooted aversion. And when a sailor's vocation was contemplated for him, it was discovered that his constitution, which was very delicate, was not equal to the physical exertion which it would require. But having a decided taste for scholastic pursuits, and a strong bias for the study of theology, he was allowed to go through a course of training for the Christian ministry. Accordingly, in the spring of the year 1783, he entered Jesus College, Oxford. On the 25th of September, 1785, he was admitted into deacon orders. He graduated A.B. ——. In the spring of the year 1793, he was presented to the rectory of Bugeli, in his native county. Whilst visiting his parishioners in the spring of 1802, he caught a contagious fever, of which,

after a short illness, he died, on the 3rd day of April, in the fortieth year of his age. A volume of twenty English sermons by him, on "Miscellaneous Subjects," was published after his decease, of which there was a second edition in 1811.—(*Preface to the Sermons.*)

LLALLAWG.

CORRESPONDENCE.

ZOOLOGY.—WINGED SERPENTS.

To the Editor of the Cambrian Journal.

SIR,—As one of the prominent objects of the Journal is to elucidate doubtful and intricate passages and statements in the compositions of the ancient Welsh Bards, I trust you will allow me the opportunity to request you, or some of your correspondents, well read in their valuable remains, to furnish from them a list of such instances as may exist, in addition to the one which I shall presently adduce, as will tend to prove whether the Bards really believed, or disbelieved, in the existence of winged serpents. In the Welsh version of the Bible, fiery flying serpents (seirph tanllyd hedegog) are mentioned in two places in the book of Isaiah, namely, in chaps. xiv. 29, and xxx. 6, but in Dr. Morgan's version, the epithet "hedegog" (flying) occurs in the former place only, though the term (saraph) in the original, is the same in each instance.

Flying or *darting* serpents are admitted to have been seen by modern travellers in eastern countries, but the existence of *winged* serpents appears to be somewhat questionable, though according to Carpenter, (*Scriptural Natural History,*) a cloud of witnesses from ancient writers may be produced who speak of them. In Brown's *Dict. of the Bible,* under the word "serpent," it is stated that "prodigious numbers of flying speckled serpents abound in Arabia and Lybia, and have *wings* like bats," which is a statement, I believe, that is not confirmed by modern writers on zoology. As no such reptiles as winged serpents are known to have ever existed in this island, any of the Welsh Bards who may allude to them must have derived their notion of their existence from the foregoing instances adduced from the Bible, in which, however, though they are characterised as flying, yet no allusion whatever is made to their having *wings.*

The only instance in a bardic composition to which I am able to refer, in which the mention of a winged serpent is introduced, is the

one which occurs in the well known Mottled Ode (Awdl Fraith), by Ionas Athraw, or, as he is sometimes called, Ionas Mynyw, the authorship of which has been usually, though erroneously, ascribed to Taliesin. And the stanza which contains it, wherein the Saxon horde which invaded and conquered England is metaphorically represented by the Bard as "a chain-wearing, haughty, unmerciful serpent, with armed *wings*," is the following, viz:—

"Sarfes gadwynawg
Falch annhrugarawg
A'i hesgyll arfawg,
O Sermania."

Mr. Nash, the translator of the poems of Taliesin, who was probably not aware of the supposed existence of winged serpents in the tenth century, when Ionas Athraw wrote, has most strangely misconstrued the first word (falch) in the second line, which he has rendered "hawk!" from which, I infer, he must have imagined that the soft and feminine form of the adjective balch, that is, *falch*, was identical with the masculine noun, *gwalch*—an error sufficiently apparent from the fact that *a'i* is in the singular number, and the aspirate *h* is used at the beginning of *hesgyll*. Had the meaning of the original been "the unpitying hawk with winged weapons," as translated by Mr. Nash, the lines would have probably stood thus,—

"*Gwalch* annhrugarawg
A'i *arfau* asgellawg."

But his version of them is not only unsupported by any printed or MS. copy of the original with which I am acquainted, but it is in evident contravention of their plain and natural reading, which, though somewhat varied in some editions, fully bears me out in my view of their meaning.

Hoping that the request which I have submitted, as regards any additional allusions, in the poems of the Bards, to the supposed existence of winged serpents, will be complied with,—I remain, &c.,

GLAN.

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